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A HISTORY  
OF THE  
REFORMATION.

BY

✓  
REV. THOMAS WITHEROW,

PROFESSOR OF CHURCH HISTORY IN MAGEE COLLEGE,  
LONDONDERRY.

Edinburgh:

T. & T. CLARK, 38 GEORGE STREET.

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# HISTORY OF THE REFORMATION.

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## CHAPTER I.

### THE UNREFORMED CHURCH.

1. **THE CHURCH**, or visible Christian Society, consisting at one time of 120 persons meeting for worship in a private room, spread away from Jerusalem, and in less than three centuries was planted in every province of the Roman Empire. The Pagan persecutions purified its communion without destroying its growth. The conversion of the Emperor Constantine early in the fourth century raised Christianity to the position of the State religion. In its irrepressible vigour, it passed outside the limits of imperial rule. It conquered the barbarians, who overturned the Western Empire, and in the middle ages it established its dominion over the young nations which had sprung up in Central and Northern Europe.

2. Though the Church for a thousand years presented the appearance of unity, **DIVISION** was in it from the first. East and west differed in language, in habit, in thought. The Empire itself divided; the capital of the Western Empire was Rome; that of the Eastern, Constantinople. The great ecclesiastics of these cities had different interests and objects, and in Church controversies often took opposite sides. The prelate of the west asserted claims to supremacy, which the prelate of the east refused to acknowledge. The breach grew wider. At last, in 1054, they excommunicated each other. By this act, even the

appearance of unity was lost, and the breach has never since been closed.

3. Even prior to the separation, the **GREEK CHURCH** had received some rude shocks. In the fourth century it had suffered from Arianism, and in the fifth from Nestorianism. The Mohammedan conquests of the seventh century had driven it out of Africa, robbed it of its dominion in Syria and Mesopotamia, and shrivelled it up to Asia Minor, Thrace, Greece, and the islands. It lived on through the middle ages in a torpid condition; but when the Turks captured Constantinople in 1453, it would have been trampled out under the iron hoof of the Moslem, had it not been for one providential event—the conversion of the Duke of Muscovy in the tenth century to Greek Christianity. He became the patron of the Greek Church. His territories have grown into that great country known to us as Russia. His successor is the CZAR. Owing to his powerful friendship, the Greek is the national Church at this moment in Russia, Greece, and the Danubian Principalities. In the territory of the Turks it continues to exist, but it is poor and oppressed. Whether under the Sultan or the Czar, knowledge and freedom have not flourished in connection with Greek Christianity; error has crystallized around it; no reform has touched its margin. It is the Dead Sea of modern Christendom.

4. To the **LATIN CHURCH** most interest attaches. Relieved in the third century of the presence of the Emperor at Rome, it was left to develop in its own way. On the fall of the Western Empire (476), it came into contact with the barbarians and subdued them. It lost North Africa permanently, and Spain for several centuries, by the Mohammedan conquests. For its losses in Africa and Spain, it found more than compensation by the conversion of Northern and Central Europe in the middle ages. But all this time there was growing up in its bosom a power entirely

different from that civil power whose blighting influence overshadowed and weakened the Greek Church. The Bishop of Rome by persistent effort succeeded in establishing his spiritual supremacy over the clergy and churches of the Latin communion. He claimed to be Vicar of Christ, and the POPE or Father of all Christians. In the eighth century, by favour of the Frankish kings, Pepin and Charlemagne, he obtained the civil dominion over Central Italy, and thus added the TEMPORAL POWER to the spiritual. Gregory VII. aimed not only at ruling the Church, but at keeping all the kings of Europe in submission. In the thirteenth century the Popedom attained its zenith, and the Chair of St Peter dominated not only over the clergy, but the governments of the west. The Reformation of the sixteenth century, in one of its aspects, was a vast popular revolt against the despotism which the Pope, in the name of the Church, exercised over the faith, the property, and the liberty of men.

5. The Christian religion, presented in its purest form in the New Testament, has been subjected ever since to CORRUPTING INFLUENCES. The depraved moral nature and the infirmities of the human understanding are of themselves sufficient to account for many errors. Besides, there was flowing into the Church from the first, a constant stream of impure elements—popular customs, Jewish practices, Pagan philosophy. The union between Church and State, which dates from the fourth century, was not an unmixed good; it threw up a crop of evils entirely its own. Every new institution and practice, such as monasticism, the Papal supremacy, or transubstantiation, that succeeded in establishing itself, was sure to bring after it a series of innovations, which nobody foresaw, but which grew up so naturally that none thought of resistance. Opposition to religious change was the more difficult from the fact that, in the middle ages, the people practically had no access to the Scriptures,

and that the Latin language in which the church service was conducted had ceased to be understood by the congregation. The books of that time were manuscripts, and manuscripts were costly, and few were able to read them. Thus cut off from the source by which religion is kept pure, church members were not always able to distinguish between the true and the false. For fifteen centuries, therefore, the element of error which was at work even in the apostolic age, had leavened the Church, until at last the truth was almost hidden out of sight.

6. The **DOCTRINE** of the Church was not so much altered as its government and worship, owing to the fact that the **THREE CREEDS** had risen in the west to universal acceptance, and were now recited in the public worship. The Nicene Creed affirmed the great truth of the Deity of the Son of God. The Apostles' Creed kept the Church sound as to the historical facts of the Gospel. The Athanasian Creed gave emphasis to the doctrines of the Trinity and of the Divine and human natures in the person of Christ. The main errors in doctrine came in from the side of church polity and worship. People learned to regard the clergy as a priesthood, the rites which they administered as the only channels of grace, and the punctilious observance of these rites as meritorious in the sight of God. Thus it was that while the great Christian doctrines were recognised, and sincere piety existed in some, the Gospel, nevertheless, was obscured, and men in general did not know the truths of salvation by grace.

7. The **POLITY** of the Church was changed. The ministry in the first century consisted of apostles and evangelists, who moved about and planted Christianity in new districts, and of bishops and deacons, who attended, the former to the spiritual, the latter to the temporal affairs of the local congregation. Out of this simple arrangement a hierarchy had sprung up in the course of ages with the Pope and his car-

dinals at its head. Under these were the prelates, each of whom ruled a diocese comprising many pastors and congregations. Each pastor claimed power as a priest, in virtue of his ordination, to convey grace through the sacraments, to "make" the body of Christ at the altar, and in the mass to offer Him up as an unbloody sacrifice for the sins of the living and the dead. The priesthood were forbidden to marry; the people at stated times abstained from certain kinds of meats. Monasticism issued out of Egypt in the third century; and long before the sixteenth, Europe was thickly planted with religious houses, occupied by monks and nuns, and friars of various orders. Councils, attended by bishops from all parts of the west, met occasionally when called by the Pope; but at this time it was not a settled point whether the Pope or a General Council was supreme. To make matters worse, the simple discipline of the first century had passed away, and there had taken its place an elaborate penitential system, framed as if on purpose to clothe the priesthood with power, of which the most prominent parts were confession, penance, and absolution.

8. Church **WORSHIP** had altered most of all. An elaborate and uniform service was conducted at stated times by a priest arrayed in gaudy vestments, and was enlivened by grand music and imposing forms. Its central part was the mass, involving the constant miracle of transubstantiation, and the bloodless sacrifice for sin. The whole service, except the sermon, was conducted in a tongue unknown to the people. The sermon itself was often a string of unedifying monkish legends. Churches were adorned by images and pictures, before which people fell down and prayed. Baptism was accompanied with ceremonies unknown to the Scriptures, and was supposed to convey to the soul regeneration and remission. To baptism and the mass, from the twelfth century, five other rites were officially added—con-

firmation, penance, holy orders, matrimony, and extreme unction—all of which, if rightly administered, were supposed to convey grace, and which touched human life at every point from the cradle to the grave. Still farther, ecclesiastical miracles, veneration for relics, invocation of saints, and the worship of the Virgin Mary, entered largely into the popular religion of the time.

9. These additions to New Testament faith and worship were defended by saying that the Church itself is a Divine teacher as infallible as the written Word of God, that tradition, or the unwritten word, is itself a source of truth, and that it is heresy to interpret the Scriptures in any sense different from that put upon them by the Fathers. From these sources came the notion of a PURGATORY after death, and that the clergy have the power of releasing souls from the sufferings which await them in that condition. The belief in this power rested upon the supposed fact, that saints in this world do more good works than are necessary for their salvation; that the treasury of merit thus accruing is at the disposal of the Pope; and that out of this store he can at his pleasure put so much to the credit of a sinner, as will secure him remission of punishment both here and in purgatory. The certificate that this is actually done was called an INDULGENCE. For a sum of money any one could buy an indulgence; and in the sixteenth century this was a common method used by the monks and clergy in order to raise funds for charitable and religious purposes. Moreover, piety at the time was rare, morality low, impostures common, and the impression general that the clergy were self-indulgent and exacting.

10. Among the PRE-REFORMERS, who before Luther laboured actively to reform the Church, we may name:—(1.) The WALDENSES, or followers of Peter Waldo (1170), located in the south of France and northern Italy. Receiving the Scriptures as the

only rule of faith, they were thus led to deny transubstantiation, private confession, and purgatory. They admitted no church rites except baptism and the Lord's Supper, and alleged the Roman Church to be anti-christian. Though wasted by bloody persecutions, renewed from century to century, they survive to this day to bear witness to the faith of the Gospel. (2.) The ALBIGENSES in the thirteenth century, when the Papacy was in its zenith, affirmed that the government of the Roman Church was not established by Christ, denounced the immorality of the clergy, and asserted that the mass, transubstantiation, and image worship were inventions of men. These unfortunate people and their protector, Count Raymond of Toulouse, in whose territory they lived, were exterminated in a fanatical war, organised against them by Pope Innocent III. Papal legates and prelates headed the crusaders, and wasted the province with fire and sword, their maxim being—"Slay them all ; God will know His own." (3.) JOHN WICKLIFFE (1324-1384), priest of Lutterworth, in England, translated the Bible into English, assailed the Mendicant friars, and opposed many doctrines held by the Church. No decree of Pope or Council, he said, has any validity farther than it is founded on the word of God ; the Pope is Anti-christ ; the orders of the hierarchy are mere inventions of "Cesarean pride ;" and presbyters and deacons are the only permanent officers of the Church. He found fault with the whole penitential system, rejected transubstantiation, and recommended the State to confiscate church property in the interest of the community. He died in his bed ; but his ecclesiastical descendants, the LOLLARDS, suffered for their principles in numerous martyrdoms. (4.) JOHN HUSS (1369-1415) was a reader both of Augustine and Wickliffe. In his treatise *On the Church*, he says that Christ alone is its head ; that the Pope is but the vicar of St Peter, and that only while he

walks in St Peter's steps ; and that Christ is the true High Priest, whom all are bound to obey. He was excommunicated for denouncing the vices of the clergy and the corruptions of the Church. Having refused to recant, except first convinced of his errors from the Scriptures, he was, by order of the General Council of Constance, burned at the stake, in violation of the safe conduct given him by the Emperor Sigismund. His friend JEROME OF PRAGUE suffered at the same place in the following year for denying transubstantiation. In courage and in attachment to the principle that the Word of God is superior to all ecclesiastical decrees, Huss is second to none of the Reformers. (5.) The followers of Huss, known as the BOHEMIAN BRETHREN, and distinguished for maintaining that communion in both elements is essential to the valid observance of the Lord's Supper, remained separate from the Roman Church until they were absorbed in the Churches of the Reformation. Their history through the fifteenth century is a series of bloody conflicts, in which, under their heroic leader Ziska, they kept their enemies at bay, and in the end brought them to terms. (6.) At Florence, SAVONAROLA (1452-1498), a Dominican, was more at one with Rome on the doctrine and the constitution of the Church, than either Huss or Wickliffe ; but he exposed the vices of the clergy, saying that "the Church once had golden priests and wooden chalices, but now it had golden chalices and wooden priests." He was an enthusiast, and surrendering himself to the guidance of visions, he passed for a time as a man inspired. His passion for indiscreet reforms brought him into collision with the Pope and the Medici ; the popular admiration turned to hatred, and he was consumed on the public square of Florence.

11. Among those who, without professing to be Reformers, did much in a quiet way before the time of Luther to advance the truth, we may name:—(1.)



JOHN TAULER (1290-1361), a Dominican monk, who turned the attention of men from the scholastic to the inward and practical side of religion. Luther said that "neither in Latin or German had he seen a theology more in accordance with the Gospel than that of Tauler's sermons." (2.) THOMAS A KEMPIS (1380-1471), a monk of Deventer, and one of the "Brethren of the Common Lot." His *Imitation of Christ* is still a favourite book of devotion, setting forth the moral side of Christianity, and presenting monastic piety in its most attractive form. (3.) JOHN OF GOCH (1451-1475), confessor to the nuns of Mechlin, had a more correct notion than A Kempis of the doctrines of grace. He affirms that the faith which saves is reliance upon Christ alone, and denies that any man can achieve merit as regards God. (4.) JOHN OF WESEL (1450-1481), Professor at Erfurt, attacked indulgences, and asserted that the Papacy was the seat and centre of the corruptions of the Church. He preached Christ and His righteousness, the result—obedience arising from faith and love. Weak with the burden of years, he recanted his principles under pressure, and was thus saved from the fire; but he was held in prison till he died. (5.) JOHN WESSEL (1420-1489) resembled the Professor in his religious character, as well as in his name. He spent most of his life in monasteries, instructing the monks in the way of salvation. There was scarcely a doctrine taught afterwards by the Reformers that Wessel did not know. His foundation principle was that the Word of God is the only source of religious truth. He held the doctrines of grace; knew the principle of the invisible church, and sought to remove from the church visible all innovations. The influence of such men did much to undermine the traditional system; but they are not known as Pre-reformers because they did not break entirely and openly with the Church.

12. Immediately before the Reformation various

**SECULAR EVENTS** occurred which touched the intellect and roused the energies of the age. The discovery of gunpowder revolutionised the art of war. The mariner's compass guided the sailor into unknown seas; in 1492 Columbus used it to discover America, and by its means, in 1498, Vasco di Gama found out a new way to India by the Cape of Good Hope. The art of printing had recently (1440) brought the Greek and Roman classics within reach of the learned, and the Bible to the knowledge of the people. The study of Greek was revived by the learned Greeks, who made their way over Europe after the Turks had captured Constantinople in 1453. New life was thus imparted all at once to commerce, to learning, to art, to politics. Forthwith people began to complain of the exactions of the Pope, the ignorance of the clergy, and the frauds of the monks. The earliest efforts of modern literature are attacks on the Church. The Councils of Constance (1414) and of Basle (1431) had attempted to limit the Papal power, but the attempt was a failure. The clamour grew. REUCHLIN (1455-1522), the pupil of John Wessel, fought the battle of knowledge against ignorance by opposing the monks of Cologne, who proposed to burn all Hebrew books except the Old Testament. ERASMUS (1467-1536) sent from the press editions of the Fathers, and, by publishing his Greek Testament in 1516, enabled the clergy to study theology at the fountain-head. The hour had come. The train was laid in the providence of God. Who was to strike the spark?

#### QUESTIONS AND POINTS FOR INQUIRY.

1. *Account for the rapid diffusion of Christianity.*
2. *The causes which led to the first great division in the Church.*
3. *How was the existence of the Greek Church preserved and perpetuated?*

4. *The different supremacies under which the Greek and Latin Churches suffered.*

5. *Point out the sources of the corruptions which appear in Christianity.*

6. *Was Christian doctrine affected by medieval errors, directly or indirectly?*

7. *Deviations from the church polity of the New Testament.*

8. *Additions to the worship of the New Testament Church.*

9. *On what basis is the doctrine of Indulgences founded?*

10. *Name the most prominent of the Pre-reformers.*

11. *The most advanced teachers of spiritual Christianity in the age before the Reformation.*

12. *By what secular events was the intellect of the sixteenth century specially stimulated?*

---

## CHAPTER II.

### THE REFORMATION IN GERMANY.

13. GERMANY occupied a peculiar position among the new nations of Europe which had gradually grown up out of the ruins of the Roman Empire. In the sixteenth century it comprised a number of small states and free cities, the princes and delegates of which met when the throne was vacant, and chose an Emperor. The seven Electors were the most influential of these princes, but with each of them his own territory was the prime, and the empire only the secondary consideration. Each claimed the right of waging war on his own account when he thought it his interest to do so. The Emperor was more a title of honour than a name which carried weight. Sometimes the princes took sides with the Pope against the

Emperor, and sometimes with the Emperor against the Pope. At the beginning of the century there was among these states and princes much discontent. The peasants complained of being oppressed by the lords; the cities, that they were wronged by the government; and town and country alike, that they were kept poor by the exactions of the Church.

14. Pope LEO X. (1513-1521) was a man devoted to art, literature, and music. Luxurious tastes cannot be gratified without expense, and even the head of the Church found that he had not always at command money sufficient for his purposes. At such times, the easiest way of providing funds was to issue for sale a fresh supply of indulgences. The certificate that, out of the treasure of merit accumulated by the good works of the saints, the Pope had put as much to a man's account as would secure his pardon, was publicly offered for sale. From the man who purchased at the stipulated price, penance was not exacted. The monks were the vendors, and the populace the buyers of these spiritual wares. The money collected in Leo's time was to be devoted to complete the edifice of St Peter's at Rome; the current belief at the time was that it was spent on less worthy and more domestic objects. The public could think of Leo only as a Pope given over entirely to avaricious and selfish schemes.

15. MARTIN LUTHER, the son of a miner, was born at Eisleben, in Saxony, on the 10th of November 1483. He was too manly to be ashamed of his humble birth. He was trained in a rough school; he tells how on one occasion he was flogged by his teacher fifteen times in one forenoon, and when a child he often earned a penny by singing a hymn at the street-doors. He was twenty years of age before he saw a Latin Bible, and when he found one in the library of Erfurt University, of which he was a graduate, he read it with delight. In 1505 he came under serious impressions, in consequence of escaping

with life in a thunderstorm when his companion was struck dead at his side. He entered a monastery, but could find no peace till an old monk drew his attention to the words of the Bible, "The just shall live by faith." In 1508 he was called to be a professor in the new university which the Elector of Saxony, FREDERICK THE WISE, had recently founded at Wittemberg. That year he visited Rome as a pilgrim ; but as he climbed up the stairs of Pilate on his knees, he heard repeated to his inner ear the words of the old Latin Bible at Erfurt, "The just shall live by faith." "That passage," he said afterwards, "was to me the gate of Paradise." He returned from Rome to his work and studies at Wittemberg with the impression that there was something wrong in the popular religion of the time. He turned to the Hebrew and Greek Scriptures. His favourite reading was the Epistles of Paul, the works of Augustine, and Tauler's sermons, while from Gerson and Occam he learned that in religion a General Council is a higher authority than the Pope. In the quiet studies of the cloister, Divine Providence was fitting him for the work of his life.

16. TETZEL, the Dominican monk appointed to sell the Pope's indulgences to the Germans, reached Saxony in 1517. He left no means untried to dispose of his goods. He told of the bones of St Peter lying exposed to rain and storm, and that the money now in course of collection would procure them shelter. The sinner buying an indulgence would obtain instant pardon, and be exempt hereafter from the pains of purgatory. The blessing would benefit the dead as well as the living. "No sooner," said the shameless monk, "will the chink of your money be heard in the strong box than the soul of the departed will be free." People who thus bought the Church's pardon inferred, naturally enough, that as their sins were now all gone, penance was needless. Luther's indignation was roused when, in the confessional at Wittemberg,

those on whom he imposed penance told him that in their case it was needless, and produced in evidence the written forgiveness of the Pope. At seeing souls thus deluded, the good man's blood was stirred. On the 31st of October 1517 he posted on the church-door at Wittenberg his ninety-five theses, in which he maintained that the Church's true treasure is the Gospel; that a Christian may share in the good works of the saints without the Pope's certificate; that God's pardon can be obtained only after true repentance; that an indulgence in the proper sense is only a release from the ecclesiastical penalties of sin, but not from those inflicted by God in another world; and that in any case it is unscriptural to grant an indulgence except where repentance has gone before it. This act was the first great blow struck for reform. It roused the spirit of a nation weary of bearing a heavy burden. In that bold deed the spiritual in religion was up in revolution against the ritual, truth against falsehood, the Bible against the Church, the people against the clergy, Germany against Rome.

17. The SUBJECT IN DISPUTE, so far, was the extent of the Pope's power. Both agreed that he could forgive the ecclesiastical penalties imposed for sin in this world, but Tetzel alleged he could remit its future punishment; whereas Luther said, that this could be removed only by the merits of Christ and by penance on the part of the sinner. In all other matters Luther was still loyal to the Pope. As he rose to the height of the controversy, his eye took in a wider range, and other truths dawned upon him. Meanwhile the battle had begun. The Dominicans, resenting the affront to their order in the person of Tetzel, entered into the conflict with spirit. To outsiders, however, it seemed as yet a mere quarrel among monks—not a popular revolt against Papal dominion. The Emperor Maximilian was the first to call Leo's attention to the importance of what was going forward in Saxony, and forthwith Luther was

summoned to Rome to be tried for his errors. But the Elector put a stop to these proceedings by requesting that any inquiry into the conduct of Luther should be held in Germany.

18. **CARDINAL CAJETAN**, now attending the Diet of Augsburg, was instructed by the Pope to examine the matter; but he could scarcely do so without prejudice, for he was a Dominican, the friend of Tetzl, and a Realist. Luther met him at Augsburg, but the Cardinal had nothing to say except that the monk must recant his errors and submit to the Pope. Luther fled, having first appealed from the Pope ill-informed to the Pope better-informed. Cajetan then wrote to the Elector to banish the heretical friar; to which the Elector answered that he was not yet convinced that said friar was heretical. The Pope next tried to cut the knot by asserting in a Bull that, as a matter of fact, he had the power to forgive sins both here and hereafter. To this Luther replied (towards the end of 1518) by appealing from the Pope to a future Council of the Church. The next mediator was Miltitz, a Saxon knight, sent by the Pope to bring the golden rose to the Elector Frederick. He managed so discreetly, that in March 1519 Luther consented to write the Pope that he would allow the matter to drop, provided that his enemies were silent also. At the date named he had not yet parted with Rome. Though he attached more importance to the inward than the outward of religion, Luther yet held by the supremacy of the Pope, purgatory, and other Papal doctrines.

19. **THE DISCUSSION AT LEIPSIC (July 1519)** broke up the arrangement. **JOHN ECK**, the champion of the Papacy and a trained debater, had previously agreed with Carlstadt, one of Luther's colleagues, for a discussion on Free Will; but the meeting between them did not take place till some time after Luther's compact with Miltitz. Somehow the Papal supre-

macy, in which Luther was more concerned than Carlstadt, was drawn into the discussion. The champions met at Leipsic, in the large hall of the castle. Carlstadt took the Augustinian, and Eck took the Semi-Pelagian view. Eck was a ready speaker, but Carlstadt was heavy, the subject was dry, the attention of the audience flagged, and at the end of the debate the questions started in regard to the freedom of the will were no nearer settlement than at first. On the 4th of July the old faith and the new stood face to face, when Eck and Luther entered the lists. Luther was not a practised disputant, but he was a man of dauntless courage, familiar with the Scriptures, and he supported his opinions with the ardour of conviction. He showed clearly from the inspired writings and from the Fathers, that the supremacy of the Pope was unknown in the early ages, but failed to prove what he asserted, that it had grown up in the four centuries before his own time. Eck alleged that the denial of the Divine right of the supremacy was an error broached by Wickliffe, adopted by Huss, and condemned at Constance. Luther answered that Huss was condemned for some things which were evangelical and Christian. Eck felt surprise that his antagonist should censure a General Council, which, as every one ought to know, cannot err. Luther rejoined that no Council has power to create an article of faith, and as some Councils had created such articles, they must have erred. "Reverend father," replied Eck, "if you believe that a General Council regularly convoked can go wrong, you are to me as a heathen and a publican."

20. The RESULTS were momentous. The truce which Miltitz effected was at an end, and all Germany resounded with the din of theological war. From that hour Eck became the personal enemy of Luther. Henceforth also the Reformer himself got free of errors and prejudices, and rose to a wider and



clearer view of truth. He shook off the authority of Popes, Fathers, and Councils, and from this time held by the Word of God as the only rule of faith. All necessity for a visible Head of the Church floated away out of his sight. Papal rule was henceforth an usurpation and a sin. He turned to Huss, and was astonished to find in his writings the doctrines taught by Paul and Augustine. "I had been teaching," he said afterwards, "the opinions of Huss without knowing it." Convinced that the Pope was Antichrist, and that Scripture and the Papacy are irreconcilable, he turned no more to Pope or Council, but appealed directly to the German people.

21. MELANCTHON (1497-1560), the grand-nephew and pupil of Reuchlin, was won over by the Leipsic discussion to the side of reform. The year before, he had been appointed Professor of Greek at Wittenberg; but now the controversy with Eck brought him into doctrinal sympathy with Luther. He was an indefatigable writer; and henceforth in his publications he advocated Scripture as the only authority in religion, and attacked the Romish doctrines of priesthood and transubstantiation. Ever after, Luther and Melancthon were fast friends. With similar tastes, but of different natures, what was lacking in the one was supplied by the other. The passion and boldness of Luther were tempered by the calm judgment and gentleness of Melancthon. The Greek Professor was possessed of a love of elegant literature, with an uncommon capacity for understanding a difficult subject, and with a power of conveying clear conceptions in classic words. His *Common Places*, compiled directly from the Scriptures, and published in 1521, is the oldest system of Protestant theology, and ran through sixty editions in the lifetime of the author. Throughout the great battle of the sixteenth century the "little Greek" stood by the side of Luther, and when the great champion was taken up it was on the shoulders of Melancthon that the mantle of leadership fell.

22. The STORM increased in fury. The Dominicans at Louvain and Cologne condemned Luther's writings. The Master of the Sacred Palace at Rome maintained in a treatise that no judge can be higher than the Pope—the prince of all princes, and that he is as much superior to the Emperor as gold is to lead. Eck also published a work in support of the Roman Primacy, in which he assumes as true the fiction that Peter was Pope in Rome for twenty-five years, quotes as genuine the spurious works of Dionysius the Areopagite, and builds largely on the Forged Decretals. When the author visited the Vatican soon after, he had no difficulty in persuading Leo to issue his FIRST BULL AGAINST LUTHER, dated 15th June 1520. By this decree, forty-one doctrines said to be found in the works of the Reformer were condemned, his writings were to be burned, and himself proclaimed a heretic in case he did not recant within sixty days. Eck hurried back to Germany with the Bull, and had it posted up in public. At Ingoldstadt, Luther's books were seized; at Mainz he was burned in effigy; but Wittemberg remained unmoved. The Elector felt offended, that while a Commission to try the case had been sent to Germany, sentence without trial had been pronounced at Rome.

23. The *Address to the Nobility of the German Nation* was Luther's first ANSWER TO THE BULL. Therein he appeals to the nobles to take the work of reform into their own hands, and save their people from the extortions of Rome. Every Christian, he says, is a priest. Priesthood is more a function than an office; the clergy handle the word and sacraments, but in other respects they are as other Christians, and, like them, are bound to be subject to the civil authority. A company of pious laymen, having no ordained priest among them, would have a right to confer that office on one of themselves, and, he adds, "the man so chosen would be as truly a priest as if all the bishops in the world had consecrated

him." This idea is at direct variance with the medieval Papacy, and marks the start of the new movement running through the centuries which follow. The *Babylonish Captivity of the Church* issued two months after, in which he assails the Romish error on the Eucharist, was the work afterwards answered by King Henry VIII. of England in his book *On the Seven Sacraments*. On the 10th of December, Luther gave his most memorable reply to the Bull. On that wintry day, outside the walls of Wittemberg he had a pile of faggots collected, and when fire was applied to the pile, the bold monk, clad in the robes of his order, was seen to advance through a crowd of doctors, students, and citizens, bearing the Pope's Bull, the Canon Law, and the Forged Decretals, and to pitch them all into the blaze. The significance of that act was known over all Europe. It meant defiance to Rome. Leo lost no time in returning the blow. On the 3rd January 1521 he issued a SECOND BULL, excommunicating Luther, and driving him out of the Church. From that hour the breach was beyond repair.

#### QUESTIONS AND POINTS FOR INQUIRY.

1. *Explain the relation of the German Princes and States to the Emperor.*
2. *By what means did Pope Leo X. raise money?*
3. *Describe the early life of Luther.*
4. *What were the leading positions in Luther's theses?*
5. *The real point of difference between Luther and Tetzel.*
6. *Why did the attempts to settle the dispute fail?*
7. *State the points raised in the discussion at Leipsic.*
8. *Describe how the discussion affected Luther.*
9. *Point out the character and services of Melancthon.*
10. *Shew the nature of Leo's first condemnation of Luther.*
11. *How did Luther respond to the Bull?*

## CHAPTER III.

## THE REFORM IN SWITZERLAND.

24. While the reform movement was progressing in Germany a new light suddenly sent forth its rays among the Swiss mountains. SWITZERLAND, once a member of the German Confederation, had broken loose from that connection, and about 1500 its government became republican. Each of its cantons was virtually a distinct state, though all of them sent representatives to a National Diet. Though now separate from the German Empire, its people were pervaded by the same ideas, the same spirit of inquiry, the same impatience of ecclesiastical abuses, and the same craving for reform. ULRICH ZUINGLE (1484-1531), born at Wildhausen, in the canton of St Gall, became priest of Glaris in 1506. When living as a tutor at Basle he had acquired from Wittenbach, the friend of Reuchlin, a knowledge of the truth and a taste for the study of the Greek Scriptures. After settling as a priest in his country parish he studied carefully the Hebrew Bible, the Greek Testament, and the classics. He formed the habit of tracing every doctrine that he held to its root in the Divine Word, and of resting, not on human authority, but on the foundation rock of Holy Scripture all his conceptions of truth and all his efforts for reform. In 1516 he removed to Einsiedeln, an abbey frequented by pilgrims from all parts of the country. There the subject of his preaching was Christ, and faith in Christ resulting in a change of heart and life. Pilgrims coming to the shrine heard with astonishment that they were not to trust in pilgrimages, relics, vows, or indulgences, but in the one Mediator between God and man. He prevailed on the monks and priests in the cloister to study in private the Scriptures and the Fathers, and gained such an

influence over them that every one of them was won to the truth. In 1518 he was called to Zurich, then a city of 7000 inhabitants, in whose old cathedral he expounded the New Testament, with the view of leading the people up through knowledge to purity of heart and conduct. He understood the Gospel and preached it before Luther; but as the monk of Wittemberg was the first to break publicly with the Pope, Zuingle thereby lost the honour of being the first Reformer.

25. In 1518 the monk SAMPSON came to the canton to sell indulgences in order to raise money for the Papal See, but Zuingle raised such a cry at his approach that, by orders of the Diet, he was obliged to leave Switzerland. Encouraged by the news of Luther's proceedings in Germany, Zuingle went forward in the work of public instruction, till the whole city was pervaded by his sentiments. When the Bishop of Constance had his attention turned to the open disregard shown by the citizens to the fasts and other regulations of the Church, he sent a commission of inquiry to the town. Simultaneously whispers of heresy affecting Zuingle spread through Zurich, and, conscious of his innocence, Zuingle asked to have these charges examined publicly. To assist in the inquiry, he drew up sixty-seven propositions, in which his opinions were stated in detail. The two parties met on the 29th of January 1523, and the result was a public discussion between Zuingle and Faber on the invocation of the Saints. The Council of Zurich, who heard the debate, were so convinced that the truth was on the side of Zuingle, that they passed a decree that no clergyman henceforth was to preach in their territory any doctrine that he could not sustain by the Word of God.

26. The REFORMED WORSHIP was set up formally the next year (1524), and Zurich withdrew from the jurisdiction of the Bishop. By command of the Council, images, pictures, and other objects were

removed from the churches in an orderly manner. Monasteries were suppressed, cloisters turned into hospitals, and the money which hitherto had maintained monks in idleness was devoted to educational and charitable objects. That year Zuingle published his work *On True and False Religion*, in which he teaches that Christ by His death made sufficient atonement for the sins of all, that there is no need of any other sacrifice for sin, and that the true idea of the Supper is a simple commemoration of His death. Acting on these principles, Zurich abolished the mass early in 1525, and on the 15th of April, that same year, the communion in both elements was administered to the congregation in the cathedral, Zuingle taking care to copy closely the model presented in the first century of Christianity. The example of Zurich in setting up the reformed worship was followed in due time at Schaffhausen (1527), at Berne (1528), and at Basle (1529).

27. CHARLES V. meanwhile, in succession to his grandfather Maximilian, had been elected Emperor of Germany (28th June 1519). He was only nineteen years of age, and the Pope supposed that one so young might easily be turned to adopt severe measures against Luther. Charles himself was not indisposed to adopt a stern policy, but was restrained by his great respect for the Elector Frederick, and by the German princes who insisted that before any decree was issued the accused should be put upon his trial. Luther accordingly was summoned to Worms, and a safe-conduct sent him from the Emperor. When reminded by friends that the safe-conduct of another Emperor did not keep Huss from being burned at Constance, Luther replied, "Huss indeed was burned, but the truth was not burned with him. I will go though there were as many devils set upon me, as there are tiles on the roofs of the houses." On the 18th April 1521 he stood before the Diet. Undismayed by the grand array, he refused to recant

except it was first proved from Scripture or from reason that he was wrong. When reminded that his refusal might be attended with danger, he answered, "Here I stand ; I can do no otherwise ; God help me. Amen." He was permitted to leave the city ; but he was no sooner gone than the Diet ordered his writings to be burned, and pronounced himself a heretic and outlaw, whom none was to harbour on penalty of treason. Pope Leo had already put Luther under the ban of the Church ; Charles now put him under the ban of the Empire.

28. Passing through a forest on his way home, Luther was captured by an armed band at the instance of the Elector, and imprisoned in the castle of the WARTBURG till the fury of the storm should blow over. His leisure there was employed in translating the Bible into German. His version of the New Testament was published at Wittemberg in 1522, and its publication constitutes an era in the development of the nation. Meanwhile Carlstadt, relieved of the check which Luther's presence at Wittemberg imposed, gave full scope to the enthusiasm of his nature, and was dashing forward at a rapid pace on the path of reform. In December 1521 he discarded the mass, and dispensed the Lord's Supper at Wittemberg after the primitive pattern. He swept away the altar and the images from the church, stigmatising the latter as "painted gods" and "idol logs." Had he stopped here, Puritans at least would find no fault ; but he went farther and yielded to the tide of ANABAPTISM which the prophets of Zwickau brought to Wittemberg. He encouraged these fanatics, who claimed to be inspired, denounced infant baptism, proclaimed that the end of the world was near, declared that every priest and ungodly man should be put to death, and announced that after this baptism of blood the pure kingdom of God was to be set up. None but Luther could stem this deluge. When he heard how matters stood, he

resigned his claim to the protection of the Elector, left the Patmos of his exile, and appeared in Wittenberg. He spoke to the people as a father, and gave them his advice, whereupon the Anabaptist prophets left the city, and the excitement cooled. The changes introduced in his absence were abolished, and the mass restored, the only alteration left being the omission of the words which represent it as a sacrifice. Luther in all this was to blame as much as his enthusiastic colleague. He ought to have taken advantage of the occasion to omit from the Church worship everything which could show no Divine authority. His intervention prevented the reform from moving too fast, but it restored human additions to the public worship which it had been wiser to drop. Besides, it lost a friend. Carlstadt left Wittenberg, and held Luther for an enemy ever after.

29. THE PROGRESS OF REFORM was not stopped. The truth held on its way in open disregard of Pope and Emperor. Hadrian VI. (1522) and Clement VII. (1523), the Pontiffs who succeeded Leo, blamed the Emperor for inaction, and urged him to enforce the edict of Worms. But the princes, aware of the abuses of the Church, passively resisted outside pressure; while the Council of Regency, which governed during the frequent absences of the Emperor, took part with Luther, and urged the Pope to call a Council for the redress of grievances (13th January 1523). This security stimulated the Reformer to fresh activity. His labours were extraordinary. That year 183 separate publications were issued by him, and 215 others on the same side. Those on the Romish side were not over twenty. The German Bible was followed by evangelical hymns from the same prolific pen. For the moment Wittenberg was the centre of the theological literature of Germany. Poets like Hans Sachs, and artists like Lucas Kranach, brought song and pencil to aid



the cause. The German mind all at once awoke from its slumbers. As they grew in knowledge of the Scriptures, men and women of all ranks fell in with the movement. Priests took up the Word of God, cast away the missal, began to preach the Gospel, and settled down as pastors of congregations. Nuns withdrew from convents, married, and became wives and mothers. Monks forsook the cloister; and three friars at Antwerp were the first to die (1st July 1523) for the truths which Luther preached. The Reformation everywhere owes much to the monastery and the Church. The regulars gave it such champions as Luther and Oecolampadius; while from the secular priesthood came such men as Ulrich Zuingli and John Knox.

30. Of the **QUESTIONS IN DISPUTE**, the most important touched on the plan of salvation. Are sinners saved by giving money to the Church and to the poor, by observing fasts and sacraments, by repeating prayers, and by enduring bodily austerities? The popular religion of that time answered "Yes." But Luther said "No; souls are saved only through faith in the death of Christ, without regard to works like these." After 1523, when he and his adherents reached a clearer light, they maintained that no faith is saving which does not result in love to God and man. They affirmed that the true Church is not the Pope and clergy, but the company of saints, united by spiritual bonds to Christ and to each other, but without any visible head; that the only Divine rule of faith and life is the Holy Scriptures, not the writings of the Fathers, the decretals of the Pope, the laws of the Church, or the traditions of men; that the priest has no right to insist on private confession, and no power to grant absolution from sin; and that all men are invited to examine the Scriptures, and to see for themselves whether the doctrines taught are or are not consistent with the Divine rule. To read the Scriptures and to decide on his

own responsibility what they teach, is the right of private judgment which the Reformers asserted for every man; they never claimed for any man the right to believe anything or nothing as he pleases, a right which belongs to no man in his relation to God. These were the principles which lay at the basis of the movement, and which were discussed all over Germany in 1523. The other positive truths taught by the Reformers are to be found in the creeds and symbols which they sent forth.

31. In 1524, three events occurred which checked the movement for reform. The first was the **OVERTHROW OF THE COUNCIL OF REGENCY**. It was succeeded by an Imperial Chamber, in which the German Catholic princes had the majority. It gave orders that divine service was to be conducted according to ancient custom, and that Scripture must be interpreted in harmony with the comments of the four Fathers — Ambrose, Jerome, Augustine, and Gregory the Great. It forbade people to read the writings of Luther, and young men to study at Wittenberg.

32. The second check was the **DIFFERENCE OF OPINION IN REGARD TO THE LORD'S SUPPER**. All the Reformers rejected transubstantiation, saying that there is no change of bread into flesh, or of wine into blood. But Luther held by **CONSUBSTANTIATION**; he said that, after the word of blessing, the bread indeed remains bread and the wine remains wine, but that in some mysterious way the real body of Christ is in the bread, and the real blood is in the wine. Zuingle, on the other hand, maintained that the Supper is simply a **SYMBOLIC ORDINANCE**; he said; that the bread represents the body, and the wine represents the blood, and that the rite is merely the solemn commemoration of the Lord's death. He sought to confirm his opinion by adding that the body of Christ is in heaven, and that unless it were ubiquitous it could not be present in so many different places at

the same time. Luther's reply was that of the Romanist when pressed with the difficulties of transubstantiation—"Nothing is impossible with God;" and in answer to the charge of ascribing omnipresence to human flesh, he alleged the union of the Divine with the human in the person of Christ. His religious feelings were closely entwined around the literal interpretation of "This is my body;" and the figurative interpretation seemed to him a relic of the fanaticism which sprung from Carlstadt.

33. CONTROVERSY ON THE SUPPER. In matters of doctrine, Zuingle differed little from Luther. He preferred indeed a simpler worship, and carried out the reform to a greater length by discarding altars, candles, images, and the rites of confession and absolution. The main divergence was on the Supper. In the eighteenth of the Articles presented to the Council of Zurich in January 1524, Zuingle stated his doctrine thus—"The mass is not a sacrifice, but the commemoration of a sacrifice once offered upon the cross, and, as it were, a seal of the redemption exhibited through Christ." Carlstadt also, after leaving Wittemberg, withdrew to Switzerland, and issued various tracts with the design of disproving the corporal presence of Christ in the Eucharist. To these Luther replied in his work *Against the Heavenly Prophets*. Zuingle and Oecolampadius were then drawn into the controversy, the former in his *True and False Religion*, published in March 1525, the latter in a *Letter to the Suabians*, but both maintaining that the elements are merely symbols of the body and blood. Bugenhagen and the Suabians replied to Oecolampadius, taking the view of Luther. So the controversy grew warm, and drew in the leading divines on one side or the other. The evil was that, instead of waging a united battle against Rome, the Reformers henceforth had their attention turned aside, and were made weaker by internal division and strife.

34. The third check on the Reform movement was the PEASANTS' WAR—a revolt of the country people throughout Germany, who complained of heavy taxes and oppression, and foolishly sought by force to remedy their wrongs. Their demands at first were moderate and reasonable, but various fanatics joined the movement who gave a religious turn to a purely social revolt, and aimed to establish on earth a kingdom of heaven, in which there should be no difference of wealth or station. Luther, while rebuking the lords for their oppression, denounced a rebellion got up, as he said, by “murder prophets, and mob spirits.” He maintained that while the Gospel brings freedom to the soul, it does not free men or property from the control of the law. In the interest of the community, he encouraged the rulers to put the rebellion down. The outbreak was extinguished, and the people punished severely. More than 130,000 persons over Germany lost their lives. Agrarian outbreaks had occurred in Germany before the Reformation, and Luther did his utmost to discourage this movement; yet his enemies alleged that the present rebellion was the result of his teaching, and Catholic princes took advantage of it to punish men of reforming tendencies on the pretext of their supposed sympathy with revolution. Religious feeling intensified. The Catholics assumed an attitude of menace; the Reformers drew together in self-defence. At the Diet of 1526, it was found expedient neither to execute the edict of Worms nor to repeal it. It was agreed as to religion that each state should “live, rule, and bear itself, as it thought it could answer it to God and the Emperor.” This secured toleration for a time, and gave the Reformers opportunity for arranging a permanent separation.

35. The Princes, urged by the people, undertook the work of ORGANISATION, each in his own territory. In Saxony, the ELECTOR JOHN, who succeeded his brother Frederick the Wise, undertook the task of

forming the followers of Luther into a separate Church. He assumed a kind of ecclesiastical authority, and directed the priesthood to preach the pure Word of God without human additions. In May 1525 these preachers began to free themselves from the jurisdiction of the bishops, and themselves to ordain ministers. Two years before, when the Bohemians consulted Luther as to whether ordination by a bishop was essential, his answer was—"First prepare yourselves by prayer, then assemble in God's name, and proceed to the election. Let the most eminent and respected among you lay their hands with good courage on the chosen candidate, and when this has taken place in several parishes, let the pastors have a right to elect a head or superintendent to visit them, as Peter visited the first Christian communities." These words contain Luther's idea of popular election, ordination, and episcopal rule; the church, or congregation in case of necessity, is competent to them all. He and Melancthon prepared a plan for administering ecclesiastical affairs in Saxony. In their first visitation (1528) they were surprised at the amount of ignorance prevailing among pastors and people, and Luther afterwards wrote for their use the *Catechisms* called by his name. Their visitorial powers were used with moderation. Abbeys, which had accepted the Gospel, were left untouched: even convents opposed to the faith were permitted to remain; but unappropriated endowments were applied to maintain churches and schools. Some monasteries were suppressed in consequence of the people refusing to support them any longer; in other cases, the inmates accepted compensation, and the surplus income was divided among colleges and charities. But in Germany, as in other places, the nobles enriched themselves with the spoil. In Saxony the Church was under much obligation to the Elector John. He gave it a constitution and a maintenance apart from the Papacy, and thus perpetuated its life.

36. The example set in Saxony was followed over Germany. From 1527 the work of separate organisation of the adherents of reform went on through Hesse, Brandenburg, Friesland, Schleswig, Holstein, Silesia, and Prussia. **A NEW FORM OF CHURCH LIFE** gradually emerged from the chaos. Bishops, the most inveterate enemies of Church reform, felt that their influence over the people was lost. Priests who accepted the Gospel, acquired freedom, and became married men. Monks and nuns left the prison-houses in which they had been immured, and became useful citizens. Between the noble and the serf there sprung up in course of time an intelligent middle class to be the pillars of the Church and the strength of the commonwealth. The new community, as compared with the old, was weak in numbers, in organisation, and in resources. But its intelligence and fearless spirit made it formidable, while the prestige of success and its possession of the Gospel lent it potency for good.

37. The name **PROTESTANT**. Thus far the safeguard of the Reformers was the chronic quarrels of the Pope and the Emperor. But in 1529 they came to understand each other, and Charles felt himself free to suppress heresy. At the Diet of Spire, held on the 15th March in that year, the Catholic princes were in the majority, and they revoked the decision of 1526. They passed a resolution forbidding any interference with the mass, with ecclesiastical jurisdiction, or with income, and stating that sects who deny the body and blood of Christ, by which they meant the Swiss reformers, are unworthy of toleration. Against this decision of the Diet, authorising the restoration of the mass in places where it had been abolished, the reforming princes presented the celebrated **PROTEST**, which ever since has given a name to all who accept the principles of the Reformation. In this document they protest against the loss of the privileges granted them by the Diet of 1526 ;

they profess, in terms of the regulation then adopted, that in religious affairs they will continue to conduct themselves as "they think they can answer it to God and the Emperor;" and they appeal to the Emperor, to a congress of the German nation, and to the next free General Assembly of Christendom. This great protest was signed by the Elector John of Saxony, the Margrave of Brandenburg, the Landgrave of Hesse, the two Dukes of Brunswick-Luneburg, Wolfgang of Anhalt, and the representatives of fourteen imperial cities. Among these cities were Strasburg, Ulm, Constance, Lindau, Memmingen, and St Gall, all holding by the doctrines of Zuingle; these by their signatures to the original protest won for the Swiss no less than for the German reformers an indisputable title to the name—PROTESTANT. This manifesto was perfected on the 25th April 1529, as we are told with amusing particularity "in the lodging of chaplain Peter Mutterstadt, near St John's Church at Spire, in St John's lane of the same, in the little room on the ground floor."

38. The determined attitude of the Diet made SELF DEFENCE a necessity. Before leaving Spire the princes entered into a compact to stand to each other, "if attacked on account of their attachment to the Word of God." The followers of Zuingle united in this compact, for the presence of a common danger had for the moment put every doctrinal difference out of sight. But old antipathies soon returned. Luther and Melancthon, when informed of the alliance, condemned it strongly; for, said Melancthon, "the godless opinions of Zuingle must on no account be defended." This was a narrow view of the case, but with both the point in dispute was a matter of principle.

39. The importance of union suggested a meeting of the principal divines on both sides to talk over their differences in a friendly way. Philip of Hesse arranged for a CONFERENCE AT MARBURG in 1529,

between Luther and Melancthon on the side of the Germans, and Zuingle and Oecolampadius on the side of the Swiss. It is not known that four other theologians of equal fame ever met for discussion before or since. On fourteen articles of faith they were fully agreed; they differed only on the fifteenth, which treated of the Supper. Even in regard to it they were at one as to its nature, purpose, and mode of administration. The manner of Christ's presence in the ordinance is the point on which they parted. Both admitted Him to be really present; but Zuingle affirmed that the real is a spiritual presence, while Luther asserted that it is a corporal presence. "The visible bread contains the invisible body," said the German reformer, "as the sheath contains the sword." To Zuingle consubstantiation seemed as absurd as transubstantiation; while Luther could not bring himself to think that the bread and wine are only memorials of a person not corporally present. Unity on this point being found hopeless, Zuingle proposed that they should co-operate so far as they agreed, and practise charity where they differed. So saying he held out his hand to Luther. Luther declined the offered hand, and thus gave emphasis to his refusal to recognise the Swiss as brethren. Zuingle burst into tears. From that hour the Protestants became a divided host. Each wing of the army moved forward alone. The scar which that act left upon the face of Protestantism has been open for many generations, and even yet is not healed. Henceforth LUTHERAN is the special designation of those Protestant Churches which agreed with Luther on the Supper; whereas those of them which held with Zuingle in refusing consubstantiation are called the REFORMED CHURCHES.

#### QUESTIONS AND POINTS FOR INQUIRY.

1. *Describe the early history of Zuingle.*
2. *What was the origin of Zuingle's sixty-seven propositions?*



3. *How was the Reform carried out at Zurich?*
4. *Describe the scene at the Diet of Worms.*
5. *What was done to remedy Carlstadt's behaviour at Wittenberg?*
6. *Describe the activity of the Reform party in Germany.*
7. *State the principles in dispute during the controversy.*
8. *What change of action was adopted by the Imperial Chamber?*
9. *State the view of the Lord's Supper taken by Rome, by Luther, and by Zuingli respectively.*
10. *How was the movement affected by the sacramental controversy?*
11. *Explain the attitude of Luther towards the Peasants' War.*
12. *How was the organisation of the Saxon Church carried out?*
13. *Describe the new form of Church life which resulted.*
14. *How did the name Protestant originate?*
15. *Who objected to the Protestant compact formed for self defence?*
16. *What consequences followed the Conference at Marburg?*

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## CHAPTER IV.

### THE LUTHERANS.

40. Outside Germany, the reform spread towards the north. In SWEDEN, the king GUSTAVUS VASA, who, during his exile in Lubec, became acquainted with the movement, encouraged OLAF PETERSON and other preachers to introduce the Gospel, and had the Scriptures translated for the use of the people. A public discussion held in 1524 between Peterson, the

translator of the Swedish Bible, and Galle, a defender of the Romish system, gave an impulse to the cause. At a national assembly which met the next year, it was agreed to introduce the reform; the property of the Church was made over to the crown, and permission given to preach to the people—a resolve prompted by the spirit of the king, who declared openly that he would rather resign his kingdom than be the monarch of a people who should consent to be ruled by the Pope and the bishops. The establishment of Protestantism in Sweden dates from 1527. In 1593 a Council at Upsala accepted the Augsburg Confession, and the Church by that act declared itself Lutheran.

41. In DENMARK, Frederic of Holstein, who became king in 1523, from the first permitted the preaching of the Gospel. Three years after he himself pronounced for reform, gave the clergy leave to marry, and allowed his subjects freedom of conscience. Many Danes accordingly accepted the doctrines of Luther. King CHRISTIAN III. was more active than Frederic. He seized most of the Church property, stripped the bishops of their power, and brought Bugenhagen from Wittemberg to aid in reconstruction. At a meeting of the States, held at Copenhagen in 1536, the Protestant faith was adopted. In one respect the German model was not followed. Bishops were set over the dioceses, who retained the name without the rank and possessions of their Romish predecessors, and who were consecrated to office by the presbyter Bugenhagen, acting, as Luther said, "like a true bishop." NORWAY and ICELAND were at the time provinces of Denmark, and of course the establishment of Lutheranism in the governing kingdom involved its acceptance in the subject states.

42. In GERMANY, up till 1530, and for years after, the Emperor was always urging the Pope to call a Council to reform the Church, and the Pope was pres-

sing the Emperor to root the heretics out of the land. In anticipation of an imperial Diet, Luther, at the request of the Elector, drew up a summary, embodying in seventeen articles the main principles of the Protestant faith, and his own peculiar opinions on the Supper. This document is known as the ARTICLES OF TORGAU, that being the place where it was submitted to the Elector. It is the germ out of which the other Lutheran creeds developed in their order.

43. The DIET OF AUGSBURG met in June 1530, called by Charles with the design of healing division, and of persuading the Protestant princes to re-enter the Roman Church. Before this assembly, the AUGSBURG CONFESSION, the oldest of the Lutheran creeds, and written by Melancthon, was produced and read. Twenty-one of its articles contain a summary of positive doctrine, and seven others a statement of the errors which obliged Protestants to withdraw from Rome. The errors are communion in one kind, enforced clerical celibacy, private confession, the distinction of meats and tradition, monastic vows, and the power of bishops. The design was to minimize rather than magnify the distance which separated Lutherans from Rome. It brings out clearly that Protestantism has its positive as well as negative side, and that Protestants do not claim to invent a new religion, but simply to brush away old errors, and bring into light truths which are older still. This creed was signed by the five princes who the year before had signed the protest. The Romish divines attending the Diet—Eck, Faber, and Cochlaeus, drew up a paper in reply, entitled the CONFUTATION, which was read before the Diet. When the Protestants asked for a copy of this paper, the request was refused; but they lost no time in preparing an answer to such parts of it as they were able to remember. This document was subsequently enlarged, and published in 1531 under the title, AN APOLOGY

FOR THE CONFESSION OF AUGSBURG. When offered to the Diet, the Emperor paid no attention to it; he merely admonished the Lutherans to return to the Church now that their errors were refuted. The Elector John and the other princes by standing firmly to their principles at this trying time, rendered a conspicuous service to truth and freedom.

44. The LEAGUE OF SMALCALD was a compact entered into (March 1531) by the princes for purposes of self-defence, in which they bound themselves that if any of their number was attacked for his religion he should be aided by all the others, and that even against the Emperor. They took this step in consequence of the Diet giving orders that no prince of the Empire should invade unlawfully the dominions of another. This the Lutherans understood to mean, that, while the Catholic states might make war upon them, they not having the sanction of the Imperial Chamber composed mainly of opponents, could not make war upon the Catholic states. But the advance of the Turks into Hungary, to the number of 250,000 men, headed by the Sultan Suleiman, compelled the Emperor to come to terms with his Lutheran subjects. He engaged at Nuremberg to stay all proceedings about religion till the meeting of the General Council, and that if such a Council did not meet within a year, he would summon an imperial assembly to consider reform. The Lutherans, on their side, agreed to throw themselves heartily into the Turkish war. So they did. With all their forces they joined the Emperor's army of Italians and Spaniards at Vienna, and Catholics and Protestants presented such a united front to the common enemy of Christendom that the Sultan rapidly withdrew. The interval of toleration secured by the Treaty of Nuremberg was eagerly seized by the Lutheran leaders in Saxony and throughout Germany to perfect their church organisation.

45. Unforeseen difficulties rose to prevent the

meeting of the General Council, and Pope after Pope died before it was called. In anticipation of its meeting, Luther drew up the **ARTICLES OF SMALCALD**—another summary of doctrine which has found a place among the symbols of the Lutheran Church. This document presents a keener edge towards the Papacy than the Confession of Augsburg, and there is added to it the much criticised statement of Melancthon, that if the Pope “would admit the Gospel, we might also permit him, for the sake of peace and the common concord of Christendom, to exercise by human right his present jurisdiction over the bishops.” Much about the same time, the feelings of Lutherans and Catholics towards each other were intensified by the startling news that England was in open revolt against the Pope, and by the appearance of a new Anti-Papal sect in Germany.

46. The **ANABAPTISTS** rose into prominence at Münster, in Westphalia, in 1533. Led by a Lutheran preacher named Rottman, who denied infant baptism, the people of that city rebelled against the clergy and the town council. They broke loose alike from Protestant and Catholic opinions; some were Antinomians, some were for the abolition of marriage and of capital punishment, and some were Millenarians who looked for the immediate advent of Christ to reign visibly on earth. These fanatics growing into a majority drove out of the city all who did not agree with them, and established a community of goods. They chose as king John Bockel, a journeyman tailor of Leyden. The code of laws for governing the town was selected from the Pentateuch. Polygamy was introduced, and when some one doubted whether it was lawful for a Christian to have more wives than one, Bockel settled his doubts by ordering him to be shot. The tailor bravely played the part of king, sat on the throne of David till Christ should come in person, and as he rode

through the streets his subjects knelt in the mud till he passed. He administered in person the Lord's Supper to the community, and on one occasion, picking out a man at the table, he declared that he had not on a wedding garment, and for this offence, not known to the ordinary criminal law, ordered him to instant death. At last the Bishop of Münster, on whose territory this new despotism had risen, gathered an army, and put down by force the Anabaptist king (1535). In that very market-place, where so recently with a high hand he lorded it over his dupes, the tailor had his flesh torn off his body with red-hot pincers. Such of his followers as escaped made their way to Switzerland and other countries of Europe. Though taught by a sharp experience the wisdom of dropping the political part of their creed, they carried away from Munster an ill repute, and received scant mercy in any quarter. Anabaptism was counted over Europe another name for extreme opinions and social anarchy. It discredited Protestantism everywhere, and ruined it in Munster. The Romish faith was forthwith restored, and to this day that city swarms with a Romish population. This sad story shows that when civil restraint is removed, the worst elements in society usually float to the top; that great crimes may be committed under pretence of religious purity and zeal; and that the most dangerous enemies of any cause are those who push it to an extreme.

47. Negotiations for peace having proved fruitless, both Catholics and Protestants began to look with anxiety for the coming Council, which after long delay was summoned to meet at Trent, a town on the borders of Italy and Germany. While all were awaiting its meeting with expectation, LUTHER DIED at Eisleben on the 18th February 1546. He was among the greatest of the sons of men; but like other men he was not without faults, of which rashness of speech was one of the most conspicuous.

But his merits over-topped his faults. His excellence as a theologian is that he brought into prominence the doctrine of justification by faith, and pointed out its bearings on the errors then abroad in regard to penance and pardon. His main distinction, however, is that he was the PRINCE OF REFORMERS, whose words ran like the lightning, and whose own fearless spirit breathed courage into the mighty host which he led forth to freedom. At the close of 1545 the COUNCIL OF TRENT met, and with some lengthy adjournments sat for eighteen years. It failed of its object. The Court of Rome controlled the bishops, and the Church was not reformed in the sense desired by the Protestants. It simply gave expression to the current principles of the Papacy, and codified its doctrine and discipline.

48. Even while the prelates were gathering to Trent, so hopeless was the prospect of reuniting the Church that both sides were secretly preparing for war. When a conflict between the Protestant and imperial forces was imminent, a new turn was given to the situation by PRINCE MAURICE of Saxony. Having coveted the rank of his uncle the Elector John Frederick, Maurice was so dishonourable as to invade his dominions, at the time when the Elector had gone out to fight in defence of the Protestant cause, and had the imperial troops in front of him. John had to retire suddenly to protect his territories, and did in reality expel Maurice. But the Emperor, seeing his advantage, hovered in the rear, fell on him by surprise, defeated, and took him prisoner in the BATTLE OF MUHLBERG (24th April 1547). By Maurice's advice, his father-in-law, Philip of Hesse, surrendered, and he also was detained a prisoner by the Emperor. With its two most powerful friends in captivity, the Protestant cause seemed lost, and it was a matter of necessity that most of the Lutheran princes, and among them Maurice, now Elector by favour of the Emperor, consented to

submit the religious differences to the Council of Trent. Fortunately at this critical moment that Council stood prorogued, owing to a rumour that the plague had broken out at Trent; and before it could reassemble, affairs in Germany had taken a new turn.

49. In these circumstances, the INTERIM was adopted. This temporary arrangement favoured the Lutherans, in that it limited the power of the Pope, and affirmed the doctrines of grace; but it favoured the other side in so far as it retained the hierarchy, the mass, and the externals of Romish worship. Like most compromises, it pleased nobody; North Germany resisted it stoutly. In 1548, Maurice consulted Melancthon and the Lutheran theologians. Their judgment was that the Interim could not be admitted, except in so far as it concerned what was indifferent or non-essential. This gave rise to the ADIAPHORISTIC CONTROVERSY, for people could not agree as to what ought to be held to be indifferent in religion. Meanwhile Pope Julius III. consented to revive the Council, and Maurice agreed on certain conditions to receive its decisions. The Saxon divines had gone as far as Nuremberg to attend it, when they were suddenly stopped by the Elector.

50. All along the aim of the Emperor was to play off the Pope and the princes against each other, and to use the Council in order to diminish the power of both. The Elector Maurice spoiled his plans. Finding that all his influence with Charles could not procure the release of his uncle and father-in-law, he entered into an alliance with France, and declared war against the empire. He led his troops across the Alps, and compelled the Emperor to flee from Innspruck (19th May 1552); but he did not attempt to take him prisoner, for, as he said, "he had no cage to hold so large a bird." Charles was obliged to make peace, and the TREATY OF PASSAU



guaranteed the Lutherans equal rights, till a Diet or General Council should settle matters. The Diet did not meet till 1555, and when it met, Maurice was dead, having been slain in a battle with Albert of Brandenburg. Its decision was that all who adopted the Lutheran Confession should be free from the Pope and the bishops, that every German should hold by either of the churches as he pleased, and that any prince going to war about religion should be regarded as a public enemy. Thus Maurice, who started with being the evil genius, proved to be the benefactor of Protestantism. His treaty with the Emperor at Passau secured toleration for the Lutherans ; for the Diet of Augsburg founded its decisions on that treaty, and placed Protestants and Catholics on an equality as citizens. So Lutheranism won freedom at last.

51. The **STANDARDS OF THE LUTHERAN CHURCH** are the Holy Scriptures, as interpreted by the *Augsburg Confession* and *Apology*, Luther's *Catechisms*, the *Articles of Smalcald*, and the *Formula of Concord*. Its main difference from other Protestants arose from its acceptance of Luther's notion of consubstantiation. Like the Reformed Church, it swept away the whole hierarchy, Pope and cardinals, bishops and archbishops ; but the Swedish and Danish Lutherans still retain an order of bishops who themselves derive their orders from presbyters, and who lay no claim to the special virtue of apostolic succession. The German portion of the Church is governed by consistories and synods appointed by the civil power. In worship, the Lutherans rejected only what they thought to be condemned by Scripture in express terms, or superstitious in itself ; but they retained everything in the old worship which did not seem dangerous, even though not sanctioned by Scripture. Owing to this principle, they preserve more of the ceremonial than most other Protestants—altars, crucifixes, images and pictures in churches by way of orna-

ment, festivals, saints' days, liturgical forms, and other peculiarities of ritual. Owing to this, the passage from Catholicism to Lutheranism was made shorter and more easy; but in externals much is found in Lutheran worship which had no counterpart in New Testament Christianity, and in the lapse of years clergy and people have grown attached to these externals. Nevertheless the Lutherans constitute the majority of the evangelical Church of Germany, and for more than three hundred years have held a conspicuous and honoured place among the Protestants of Europe.

#### QUESTIONS AND POINTS FOR INQUIRY.

1. *How was the Reformation introduced to Sweden?*
2. *Note the influence of the monarchs over the Reform in Scandinavia.*
3. *State the origin of the Articles of Torgau.*
4. *Mention the oldest of the Lutheran creeds.*
5. *What led to the Treaty of Nuremberg?*
6. *What gave occasion to the Articles of Smalcald?*
7. *Draw lessons from the case of the Anabaptists.*
8. *Estimate the work and death of Luther.*
9. *What led to the battle of Muhlberg?*
10. *Explain the nature of the Adiaphoristic Controversy.*
11. *Describe the effects of the Treaty of Passau.*
12. *State the distinctive characteristics of Lutheranism.*

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## CHAPTER V.

### THE PRESBYTERIANS.

52. Up till 1529, all Protestants in Switzerland and Germany were at one in their opposition to Rome,

in regarding the Scriptures as the only rule of faith, and in the grand doctrines of salvation. But from the day that Luther refused to take the hand of Zuingle at the Conference of Marburg, the SWISS PROTESTANTS looked on themselves as cast off by their brethren, and left to walk their way alone. Consubstantiation was at first the only point on which they differed from the Germans, but soon other differences began to show, and the breach became wider. Luther would hold by every existing custom not expressly condemned in the Word of God. Zuingle would retain nothing to which the Word did not give explicit sanction. The images which Luther retained as ornaments, Zuingle swept away as relics of idolatry. Luther omitted from the mass, or communion service, the words which speak of the main act as a sacrifice; but Zuingle abolished the mass, and put in its place the eating of the bread and the drinking of the wine as memorials of the death of Christ. The Swiss was therefore a more thorough and advanced reform in every way. At the time of the separation at Marburg, the adherents of Zuingle were limited to Zurich, Berne, Schaffhausen, Strasburg, and a few other cities; but they multiplied, and in time grew up into a powerful community of churches, located in different countries of Europe, and agreed in the main doctrines of the faith, yet each independent of the other as to jurisdiction, and each having minor peculiarities of its own. These churches, as distinguished from the Lutherans, are on the Continent called the REFORMED CHURCHES. After Calvin's time the members of this community are often called CALVINISTS; while in Great Britain and America, to mark the main difference between them and Episcopalians, they are usually designated PRESBYTERIANS.

53. The first misfortune which befel the Reformed Church after the rupture was the DEATH OF ZUINGLE. The spread of Protestant principles in the Swiss can-

tons produced irritation among the Roman Catholics, and made a collision inevitable. The Catholic cantons rose in arms, and surprised Zurich by a sudden invasion of its territory. Fifteen hundred men were hurriedly led out to repel the attack ; but in the disastrous BATTLE OF CAPPEL, fought on the 11th October 1531, the Zurichers were overpowered by numbers, and Zuingle was slain. He died at the age of forty-eight, but as a Reformer he was only twelve, and as an author nine years old ; so that on the roll of fame, and in the amount of work accomplished, Cyprian himself did not reach a higher position in a career of about equal length. Though not quite free from error, his insight into revealed truth was for that age wonderful, and he is worthy to rank with Calvin and Knox, Luther and Melancthon, the foremost champions of the Reformation. Zurich was compelled to accept a humiliating peace ; attachment to Romanism revived in districts where it had diminished, and the spread of Protestantism was checked. From that fatal day no new canton in Switzerland received the faith except Geneva, which, under the ministry of FAREL, declared for the Gospel in 1535. A military campaign of six weeks, resulting in a victory for the Catholics, set a territorial limit to the Swiss reform, and gave a new turn to the history of the Swiss Republic. Now, at the end of 350 years, the Romish and Protestant religions virtually cover the same territory, and dominate in the same cantons as they did four or five years after the battle of Cappel.

54. JOHN CALVIN succeeded Zuingle in the leadership of the Protestant Reformed Church. He was a Frenchman, born in Picardy on the 10th of July 1509. He began to study for the law, but when attending the university he read the writings of Luther, which turned him aside to Scripture and Theology. At the age of twenty-one he withdrew from the Church of Rome and became a Protestant.

After preaching for some time in Paris, the persecution grew so hot that he was forced to flee and take refuge in Switzerland. At Basle, in 1536, he published his *Institutes of the Christian Religion*, the first systematic statement of revealed theology from the Reformed side. Next year he visited Geneva, then only twelve months severed from Rome, and at the urgent entreaty of Farel the Reformer, he consented to settle permanently in the city which his presence was to raise from obscurity, and for which his character and work were to win renown. Farel rendered two signal services to the Reformed Church, as was said at the time; he secured Geneva for the Reformation, and he secured Calvin for Geneva.

55. GENEVA, then a little republic of 20,000 persons, of whom 13,000 lived in the city, was rather a narrow field for the life-work of such a man; but as Guizot observes, "Great ideas, great men, and great events are not to be measured by the magnitude of their cradles." Calvin could not do otherwise than make work for himself. He was the pastor of the town, he took a lead in the controversies of the time, wrote a comment on almost every book of the Bible, acted as Professor of Theology in the Academy of Geneva, and by his correspondence with public men virtually directed the reform movement over Europe. As a Reformer he ranks second to Luther only. In the church which he organised at Geneva he supplied a pattern to other Reformed Churches. His distinction as a theologian is the prominence among the doctrines of grace which he gave to the sovereignty of God. All the other Reformers—Wickliffe and Huss, Luther and Zuingle, Melancthon and Knox—taught the doctrine of predestination; what Calvin did was to give it emphasis by putting it in the foreground of his system. When remonstrated with for giving importance to a doctrine which to many is a "hard saying," his answer was, "Nothing shall ever hinder me from openly avowing

what I have learned from the Word of God ; it is my only guide, and acquiescence in its plain doctrines shall be my constant rule of wisdom." On the controversy about the Supper he struck out a middle course between Luther and Zuingle, teaching that the worthy communicant receives the body and blood of Christ not in a corporal or carnal manner, but by faith. His doctrine on the subject was accepted by all the Reformed Churches, but it was not more agreeable to the Lutherans than that of Zuingle.

56. The PRINCIPLES in regard to government and worship which Calvin laboured to impress upon the Church, are mainly these :—(1.) It is unlawful to introduce therein anything not positively sanctioned by the Word of God. (2.) Though the true Church is a society of saints, it is bound, in its visible organisation, to conform to the New Testament pattern. (3.) The election of church officers by the people. (4.) The union of teaching and ruling elders in governing the congregation. (5.) The right of church officers to oversee and correct the morals of the community, having recourse to the civil power in extreme cases. (6.) The Church's right to govern itself in spiritual matters, subject to the authority of Christ only. (7.) The duty of the State to protect and maintain the Church. (8.) Mere human laws, whether imposed by Church or State, are entitled to obedience, but apart from Divine sanction do not bind conscience. In the narrow sphere where Calvin laboured he was hampered at every turn, and was not able to carry out these PRINCIPLES fully, but he aimed at their realisation ; and John Knox, who resided in Geneva from 1555 till 1559, bears witness to his success. The republican form which he imposed upon the Reformed Churches, and his limitation of the civil and ecclesiastical powers each to its own province, trained men to self-government, and did much to foster civil freedom in Europe. The SEVERE DISCIPLINE which he established may have been necessary to check the immorality of the

times, but however well meant, it was an attempt to make people moral by force, and did not make sufficient allowance for human infirmity, and for differences of thought and action. To regulate private life by public authority is to touch roughly the rights of conscience, and when obstinately resisted it can scarcely fail to end in persecution. Servetus in 1553 was put to death for heresy by the magistrates of Geneva, at the instigation of Calvin; and this act though in full accord with the intolerant spirit of that age, and applauded by Melancthon and other leading Protestants, is now justly regarded as the one dark stain on an otherwise illustrious name.

57. Calvin DIFFUSED his principles VERY WIDELY over Europe by preaching, by writings, and by correspondence. He prevailed on persons of rank and piety, persecuted in France and Italy, to reside in Geneva, where he surrounded them with Christian associations, and confirmed them in the truth. When the storm calmed, many of them returned home, carrying away with them what they learned. The ACADEMY which he founded in 1558 aided in the work. Men of ability, such as THEODORE BEZA (1519-1605), settled in Geneva as professors. Students from all quarters flocked thither for the study of theology, and afterwards went back to their own country, carrying with them the impressions of the place, and sowing the seeds of Calvinism far and wide. In the end all branches of the Reformed Church accepted his modification of Zuingle's doctrine on the Supper, as well as his teaching on Church government and on the decrees of God. He succeeded in unifying the different branches of the Reformed Church in regard to doctrine and worship, and in persuading them to adopt a simple and Scriptural constitution. His life ended in 1564, and was a life of labour to the close.

58. In FRANCE the germs of reform can be traced so early as 1521. The father of the movement there

was LEFEVRE, Professor of Theology in Paris, and the teacher and friend of Farel. He was too much of a mystic and too little of a polemic to be himself a Reformer, but he sowed seed. Two grand principles were prominent in his teaching—that the Scriptures are the ultimate authority in religion, and that sinners are justified by grace. His French translation of the New Testament was published in 1522. In no other Continental country did so many of the upper classes sympathise with the Protestant cause. The king, Francis I., it was believed, wavered for a time, though in the end he decided to remain in the Church of Rome. His sister Margaret, the QUEEN OF NAVARRE, protected the Protestant preachers, and held by the doctrine of salvation by faith in Christ, though she did not quarrel with the Romish ritual, nor withdraw from the mass. But the Gospel there met persecution from the first, and France was the first country in Europe to light the martyr fires for Rome. In no land did the struggle produce so much civil war and blood, and in no other were Protestants so late in obtaining toleration.

59. In 1559 the French Reformed Church had grown to such an extent that it consisted of 2000 congregations and 400,000 adherents, among whom were the King of Navarre and the Prince of Conde. That year its FIRST SYNOD, consisting of 150 delegates, met in the Faubourg St Germain at Paris, adopted a creed drawn up by Calvin, afterwards known as the *Confession of Rochelle*, and accepted the Presbyterian system of government—consistories, classes, and synods, provincial and national. Persecution then imminent made the prospect dark. At the CONFERENCE OF POISSY, held in 1561, Beza and other divines expounded their principles in presence of the king, the queen-mother, and the princes of the blood, but the attempt to reconcile the Romanists and the Reformed proved in vain. The HUGUENOTS, as the French Reformed were called, after enduring per-



secution quietly for forty years, at last took up arms in self-defence, and waged war against their enemies till peace was proposed by the court and established in 1570. Eight months after, the Synod of Rochelle was held, at which Beza acted as Moderator, and Queen JEANNE D'ALBRET and her son, afterwards Henry IV., were present. Next year (1572) the BARTHOLOMEW MASSACRE—the most infamous atrocity ever perpetrated by people professing to be Christians—deprived the French Protestants of ADMIRAL COLIGNY and 6000 others in Paris alone, and of the very flower of their membership over the land. The design of the plotters was by one relentless act of treachery and blood to destroy the whole party; but although thousands were butchered, the gigantic villainy failed of its object, and excited among the survivors a spirit which made the Huguenots more dangerous than ever. In 1589 the King of Navarre succeeded to the throne of France, and attempted to end the struggle, by himself conforming to the Romish Church, and granting at the same time toleration to the Huguenots. Though wasted by persecution, the Reformed congregations still numbered 763, when the EDICT OF NANTES, issued in 1598, secured them toleration for their worship, and a small endowment for their ministers. For a hundred years after, the Huguenots enjoyed peace, but when persecution ceased they only grew with the growth of the population, and ceased to make converts as in earlier days. The treaty which left certain fortified places in their hands was necessary to their security at the time; but the existence of another civil authority in the kingdom separate from the government was in itself an evil, and laid a foundation for further trouble at a future day.

60. SCOTLAND in the sixteenth century was a rude and poor country; its nobles were turbulent, its clergy illiterate and immoral, and its Church corrupt. But when northern Europe woke from slumber Scot-

land also felt the inflow of a new life. As early as 1528 it gave a martyr to the cause in PATRICK HAMILTON, who, after visiting the German Reformers at Wittenberg, returned home to denounce the corruptions of the Church, and was burned at St Andrews by order of Cardinal Beaton. His death did much to stir the spirit of inquiry. During the next twelve years various others suffered for a similar offence, and many began to ask, "For what opinions did these men die?" Copies of the English Bible began to circulate among the people. The news of what Henry VIII. was doing in England crossed the Borders and made people think. On the 1st of March 1546, GEORGE WISHART, for denying purgatory, private confession, and the mass, was burned by Archbishop Beaton, nephew and successor to the Cardinal. Then came preachers, driven out of England by "Bloody Mary," who told the people of the new ideas spreading south of the Tweed. Popular excitement rose. First Dundee, and then Edinburgh, met in public assembly, and resolved to go to mass no more. Other towns followed the example. The cruelty of the bishops, the exactions of the clergy, and the frauds of the monks, combined with other abuses to bring the Romish priesthood and worship into hatred and contempt. It was the burning of the old priest Walter Mill at St Andrews (28th August 1558) which rang the death-knell of Romanism in the land. The nation was ripe for a change. The people were ready to strike for religious freedom when a leader showed. That leader stepped to the front at the very hour he was needed. John Knox arrived from Geneva in 1559.

61. JOHN KNOX (1505-1572), a native of Haddington, had been a priest for ten years when he was converted under the preaching of Wishart. After becoming a preacher of the Gospel, he was for a time a prisoner aboard the French galleys, then a clergyman in the English Church in the reign of Edward

VI., next a refugee at Frankfort in the time of "Bloody Mary," and lastly for four years preceding 1559 pastor of the English congregation at Geneva. His return to his native land was the signal for a religious revolution. The whole nation as with one consent threw off the Romish Church and accepted Protestantism. The nobles at first took an active part in the work of reform, but afterwards selfishness cooled their enthusiasm and they enriched themselves with the spoils of the Church. On the 25th August 1560, the Papal religion was abolished, attendance at mass forbidden, and the reformed faith sanctioned by law. In lack of competent Protestant ministers, the expedient was adopted of appointing SUPERINTENDENTS—itinerant ministers, charged with the duty of preaching over large districts, and of settling suitable teachers in vacant congregations. Knox drew his principles of church order directly from the Bible, though he must have been to some extent influenced by what he saw at Geneva and heard from Calvin. From the first the doctrine of the PROTESTANT CHURCH OF SCOTLAND was Calvinistic, its constitution Presbyterian, and its worship moulded on the Reformed pattern. The first GENERAL ASSEMBLY met at Edinburgh, 20th of December 1560. The creed now known as the *Scots Confession* was drawn up to express the doctrines, and the *First Book of Discipline* to regulate the administration, of the Church. Though the Court of Holyrood, presided over by the beautiful but unhappy Queen Mary, was bigoted in its attachment to Rome, Knox was firm, and he succeeded in carrying the Reformed Church up to a more perfect organisation than it attained in any other country of Europe. In 1578 the *Second Book of Discipline*, drawn up under the guidance of ANDREW MELVILLE (1545-1622), and giving the Presbyterian system a fuller development than it had received at Geneva, was adopted by the Church. The young King James VI. and the

Parliament ratified the government of the Church by sessions, presbyteries, synods, and assemblies, and thus the Presbyterian religion, accepted by the people more than thirty years before, became established by law (1592). The constant effort of the Stuart kings in after years to graft Prelacy on the ungenial Presbyterian stem, led up to the GREAT CIVIL WAR (1640-1660), and that again to the unequal but gallant struggle of the COVENANTERS, and was terminated only by the Revolution of 1688-1689.

62. The NETHERLANDS was the next country swept over by the wave of reform. It was a hive of industry, where men followed in peace the pursuits of agriculture, manufactures, and commerce. It contained 350 cities, and was a home of wealth and literature. When it went abroad that the people gave ready ear to the new faith preached among them by Huguenots from France, Philip II. of Spain, of whose dominions the low countries then formed a part, set himself, as champion of the Church, to stamp out the movement by force. He increased the number of the bishops, established the Inquisition, and enforced harsh laws. The Scriptures must not be read. Evangelical meetings must not be attended. Not to inform against a heretic was itself heresy; and, in case of conviction, the informer was paid for his service by obtaining a large portion of the heretic's goods. Male heretics were to be burned; females, out of respect to their sex, were not to be burned, only to be buried alive. Multitudes in Belgium and Holland died for their faith. A deputation from the sufferers went to the Regent asking for the persecution to be stayed. By one of the gentlemen at Court the deputies were styled in contempt a band of BEGGARS. They adopted the name as their own, and from that moment the wallet and the bowl became the symbols of revolution. Weary with the yoke of Spain, the nobles made common cause with the people, and the whole country embraced

the Reformation. Congregations of armed men, attended by their wives and children, sometimes to the number of 20,000, met for public worship in defiance of the government. REBELLION at last broke out, when the king, who promised to stop the persecution, deliberately broke his word (1566). The people sprang to arms, sacked 400 churches, and destroyed the pictures and images in the cathedral of Antwerp. To them this seemed the destruction merely of the symbols of idolatry, but it was regarded by the government as sacrilege and a declaration of war. This appeal to force, though much provoked, was severely punished, and did much to weaken the Protestant cause.

63. The DUKE OF ALVA (1567-1573), sent by Philip to put down the revolt, fulfilled his commission in a spirit of ferocity. The prisons were filled. A COUNCIL OF BLOOD was formed. From early morn till the sun went down the work of death went on. In 1568 the inhabitants of the whole country were, with few exceptions, proclaimed heretics. Alva himself estimated that, in the few years of his rule, he had put 18,000 persons to death. Rather than be all murdered the people were driven into war with the government in defence of liberty and life. They found a leader in the celebrated WILLIAM THE SILENT, ancestor of the House of Orange. Till this time he had been a Catholic; but the scenes of blood amid which he lived awoke within him compassion for the victims of the Inquisition, and resentment against the tyranny which brought such ruin on the land. He was led to inquire into the doctrines in dispute, and inquiry made him a Protestant. Spain was then the most powerful nation in Europe, and the struggle for independence from her yoke was fierce and protracted. The result was that in Belgium the rebellion was put down, but the SEVEN UNITED PROVINCES, now known as Holland, won their freedom from Philip and the Pope. At the end of three

centuries the effects of that struggle remain ; the Dutch are a Protestant people, and Belgium is the most Romish country in Europe. What the champion of the Church could not accomplish in fair fight he did not scruple to make good by other means. On the 10th July 1584, a wretch in Philip's pay assassinated William. The leader of the Dutch Protestants was an able ruler as well as a brave soldier. To him belongs the true nobility of practising toleration in an intolerant age. He could not be induced to persecute the Anabaptists. He is credited with the wise remark, "If heresy rests, it rusts ; but he that rubs it, whets it." The sorrow of his life was that his son and heir had been carried off by the Spaniards, and was reared a Catholic. In consequence of this, MAURICE, the second son, became, on the death of his father, the head of the government. The new state under his guidance emerged from its desolations, and rose into a free and prosperous commonwealth. As early as 1571 the *Belgic Confession*, modelled on that of the Gallican, was adopted as the national creed, and two years after the Dutch identified themselves entirely with the Reformed Church in doctrine, government, and worship. Presbyterianism became the national faith of Holland, and the FIRST SYNOD of the Dutch Church was held at Dort in 1574. The rigid domination in ecclesiastical matters which the State has maintained over the Church in that country has not, however, proved beneficial ; on the contrary, it has cramped in its development the spiritual life of a brave and noble people.

64. In 1560, Frederick III., Elector Palatine of the Rhine, substituted in his dominions the doctrines of Calvin for those of Luther, and for many years the Church of the PALATINATE long remained a separate and honoured branch of the Reformed community. Not the smallest of its claims to be remembered is that it gave origin to the *Heidelberg Catechism*, com-

piled in 1563 by URSINUS and OLEVIAN, two Professors of Theology at Heidelberg. This symbol is peculiar to the German Reformed Church; but though the answers are a little too lengthy to be adapted to children, it sets forth the Calvinistic system in wise and temperate language, and is much admired by all Protestants. The district once occupied by the Church of the Palatinate now forms a portion of the German Empire, and its inhabitants are members of the Evangelical Church of Prussia.

65. In POLAND, a country of eastern Europe, then rising into importance, but now dismembered and extinct, Reformation principles were introduced in 1518. Five years after Elbing and Thorn joined the movement, and in 1524 a university was founded at Konigsberg for the education of ministers. At Dantzic the struggle was violent and long. The movement was greatly weakened by the division of its promoters into Lutherans, Reformed, and Socinians. JOHN A LASCO, the leader of the Reformed party, did all in his power to secure unity, but he died in 1560. Ten years after, the AGREEMENT OF SENDOMIR was prepared, and was accepted as a common creed by the Brethren, by the Reformed, and by the Lutherans, acting on the advice of Melancthon. It contains the Calvinistic view of the Supper, but avoids every expression calculated to offend the Lutherans. Most of the Polish Protestants were Bohemian Brethren—the ecclesiastical descendants of John Huss—the honoured “Church of the cup and of the book.” During Luther’s lifetime they corresponded with him, but after his death the Bohemians and Moravians gradually adopted the opinions of the Reformed. In 1627 they formed themselves into the CHURCH OF THE UNITED BRETHREN, holding the doctrines of Calvin, but combining therewith some peculiarities of their own.

66. Between 1522 and 1560 students from Wittemberg carried into HUNGARY the writings and prin-

ciples of Luther. In 1525 some free cities in Upper Hungary adopted the Reformation, and the Hungarian Diet ordered all the Lutherans in the country to be burned. Stimulated by persecution to greater effort, they increased so much that synods were held among them about 1545. Soon afterwards Reformed Church principles were introduced therein by SZEGEDIN and MATTHEW DEVAI. While residing at Basle in 1538 Devai had become acquainted with the Reformed Church. He studied Calvin and Bullinger, and the change of opinion thus produced was soon felt in his native land. The first Reformed Confession of Hungary was printed at Debreczen in 1562, and presented to King Ferdinand I. In 1566 the Genevan Catechism was accepted, and henceforth ordinary bread took the place of the wafer. Next year the Synod at Debreczen adopted the second Helvetic Confession and the Heidelberg Catechism, which are to this day the creeds of the Hungarian Church. Calvinism thus became the faith of the Protestant Magyars.

67. These NATIONAL BRANCHES of the Reformed Church were all distinct and independent of each other in point of jurisdiction; each had its own creed and its own peculiarities of constitution and worship. But in some respects they all agreed. They all accepted the Word of God, as opposed to tradition and to church authority, as the only rule of faith; they all proclaimed the doctrines of grace, rejected consubstantiation, and said that in the Supper Christ was present in a spiritual sense only; they all discarded a hierarchy and adopted the Presbyterian form of church government; they laid aside every rite and practice for which they thought that apostolic authority could not be produced, and thus aimed to make the nearest approach to the severe and simple forms of New Testament worship.



QUESTIONS AND POINTS FOR INQUIRY.

1. *How did the Reformed Churches differ from the Lutherans?*
2. *Describe the results of the battle of Cappel.*
3. *State the main facts of Calvin's early life.*
4. *Describe Calvin's labours at Geneva.*
5. *State the principles of his ecclesiastical polity.*
6. *How were his doctrines disseminated?*
7. *Show the beginning of the Reformation in France.*
8. *Through what struggles did the Huguenots pass?*
9. *First Reformation movements in Scotland.*
10. *Point out the services of John Knox and Andrew Melville.*
11. *The "Beggars" and the Revolution in the Netherlands.*
12. *William the Silent and the Dutch Republic*
13. *Character of the Heidelberg Catechism.*
14. *History of the "Church of the Cup and the Book."*
15. *How did the Protestant Magyars adopt Presbyterianism?*
16. *On what points do all the Reformed Churches agree?*

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CHAPTER VI.

THE ANGLICANS.

68. The ANGLICAN COMMUNION is classed by Continental writers among the Reformed Churches, because it does not accept the doctrine of Luther on the Lord's Supper. But it has peculiarities enough to entitle it to rank in a class of its own, and to be treated separately. In doctrine it has affinities with the Reformed; but in rites and ceremonies it ap-

proaches the Lutheran, while it resembles the Roman Church in its hierarchical constitution, and the Greek Church in the amount of influence which it permits the State to exercise over its internal administration.

69. ECCLESIASTICAL ABUSES were felt in England as well as on the Continent prior to the sixteenth century. People constantly complained of the greed of the clergy, and of their claims to be exempt from civil jurisdiction. The earliest vernacular literature of the country is a series of attacks on the prevailing religion of the time. Still, in 1521, when King Henry VIII. wrote against Luther his work *On the Seven Sacraments*, few expected a religious revolution in England. On the day after the English Ambassador presented the book formally to the Pope, the King received from his Holiness the title "Defender of the Faith" (October 1521). Circumstances foreseen by nobody led the King to do what at first he did not intend—sever the connection of his kingdom with the Holy See. The political movement was in front; but the religious movement of Wickliffe and the Lollards, underneath the surface, was working to the same end.

70. CATHERINE OF ARRAGON, aunt to Charles V., became first wife to Henry in 1509, when he was eighteen years old. She had previously been married to his brother Arthur, now deceased, and to enable him to marry his brother's widow—an act forbidden by the canon law—a dispensation had to be obtained from the Pope. She was eight years older than Henry, of her issue no male had survived, and her beauty had faded with her youth. She had been for eighteen years the wife of Henry, when the King took a fancy for ANNE BOLEYN, a maid of honour at the Court; but marriage to a second wife was impossible till he could procure a divorce from the first, and the only means of accomplishing this was by another Papal dispensation. In the effort to secure

the divorce, **CARDINAL WOLSEY**, the King's favourite minister, was both his adviser and instrument. The difficulty was increased by Queen Catherine, who, on the 22d June 1527, became aware of what she had only suspected before, and who resolved that she would in no way aid in a design which she naturally enough regarded as both cruelty and sin. Anxious to gratify the King, but afraid to offend the Emperor, the Pope hesitated long. Henry, who had been led by the cardinal to believe that no great difficulty lay in the way, grew irritated with the delay. Wolsey fell into disgrace, and was committed to the Tower, where he died soon after. Worn out with the evasions of the Pope, who did not dare to grant the divorce, and did not wish to refuse, the King, at the suggestion of **THOMAS CRANMER**, consulted the most celebrated universities of Europe, and in due time the nearly unanimous response was returned that marriage with a sister-in-law is forbidden by the law of God, and cannot be made lawful even by the Pope. Without waiting further for the divorce, he dismissed Catherine, married Anne privately early in 1533, and the next year had himself proclaimed supreme head of the Church of England. Measures were taken forthwith to sever connection with the Papal see; the power of the clergy was diminished, appeals to Rome were abolished; and bishops were to be consecrated without application to the Pope. The events of 1533 and 1534 gave a new turn to English history.

71. **THE BREACH** between England and Rome was further widened by the appointment of Cranmer in 1533 to the see of Canterbury. He took at his consecration the usual oath of canonical obedience to the Pope, but protested at the time that he was not thereby bound to cease his efforts for reform. One of the first acts of the new archbishop was to pronounce the **DIVORCE** of Henry and Catherine. On the 1st of June Anne was crowned, and in the month of September her daughter Elizabeth was born. Hear-

ing what had occurred, the Pope interfered when it was too late; he pronounced the King's first marriage valid, affirmed that he could not marry a second wife while the first was alive, and ordered him to take back the divorced Queen on pain of excommunication. This action made the King more resolute than before. The current of legislation ran more strongly than ever against the Papacy. In 1534 the ACT OF SUPREMACY declared that "the King, our sovereign Lord, his heirs and successors, shall be taken, accepted, and reputed, the only supreme head on earth of the Church of England." Forthwith, the bishops and abbots renounced the Pope's authority. The monastic property was confiscated, and the monks evicted. By the end of 1534, the clergy and people, as well as the Court, had broken loose from the Papal domination.

72. Indications of a religious movement among the people now began to show. TYNDALE'S English Testament, printed at Worms, was published in 1526, and the aims of the bishops and clergy to destroy it kindled in the populace a more eager desire to read the book. Pamphlets on the side of reform were put in circulation, followed in due course by replies and attempts at suppression. JOHN FRYTH, the friend of Tyndale, was condemned by the Bishop of London, and burned in Smithfield (4th July 1533) for writing an answer to Sir Thomas More's defence of transubstantiation. The preaching of LATIMER did much also to stir the people to think about religion. The cause was evidently progressing. In 1534 the King directed the clergy to preach every Sunday against the usurpations of Rome, and ordered all church-books naming the Pope to be laid aside.

73. THE CHANGE for a time was IN EXTERNAL RELATIONS ONLY. Henry had simply quarrelled with the Pope, but not with the Church or its doctrine. He took advantage of the quarrel to assert his own supremacy, and to seize the property of the Church, which

amounted at the time to one-fifth of all the property in England. In his new character as head of the Church he suspended the jurisdiction of the bishops, and, in 1535, issued a commission for visitation of the MONASTERIES. Their discipline was very lax, and many cases of immorality and disorder were discovered. The smaller monasteries were suppressed in 1536, and within the next three years the larger monasteries were closed. Six hundred religious houses were abolished, and their property seized by the Crown. Small pensions were given to the monks and nuns, and the abbey-lands were granted to Court favourites. This violent interference with the rights of property was by the authority of Parliament; the plunder enriched the nobility, and their support was thus gained for the new order of things. All this time the Romish religion in other respects was maintained, and the King punished severely all who presumed to meddle with it. In 1535 he had fourteen Dutch Anabaptists burned, as if to show the nation how dangerous it is in religion to go too far. Sir Thomas More and Bishop Fisher were that same year put to death for denying the right of the Crown to exercise supremacy in ecclesiastical matters—an opinion which seemed to the King heresy of the deepest dye. Next year he had a copy of the Bible placed for public use in every parish church, and directed that the standard of faith should be the Holy Scriptures and the Three Creeds. He approved also the Ten Articles, which omitted four of the seven Romish Sacraments, left purgatory doubtful, but required image worship, confession, and transubstantiation. This gave offence to the Romish party, and led to an abortive rebellion. The rising was crushed; but it affected the policy of the Court thus far, that Henry made no advance in the way of reform after 1538.

74. The remainder of the King's reign was REACTIONARY. The friends of reform seem to have lost their influence over him; he would go no farther in

that way. Queen Anne Boleyn was executed in 1536, and four years after, THOMAS CROMWELL, the steady supporter of the new policy, fell from power. The BLOODY STATUTE, intended to abolish diversity in religion, was passed in 1539, making it penal to write against any of the six doctrines—transubstantiation, communion in one kind, clerical celibacy, monastic vows, private masses, and confession. Heresy now became an offence against the statute ; one effect of which was that to recant at the last moment could no longer save life. Under this act many suffered during the last nine years of Henry's reign. John Nicholson, a married clergyman, was burned for holding Zuingle's doctrine on the Lord's Supper. Three Romanists who denied the royal supremacy, and three Protestants who believed in justification by faith, were put to death on the same day (30th July 1540). Catholic and Protestant were sent to the stake with rigid impartiality in order to frighten people into uniformity. Nearly as many suffered in his reign as in that of Mary, the main difference being that Henry took his victims from both sides. The test of heresy was to differ in opinion from the King. Parliament and convocation took their tone from the monarch, and meekly agreed to all he proposed. Bishop Latimer, to his great credit, resigned his office, rather than be used as the instrument of persecution. Cranmer alone seemed to favour progress, but the King refused to move farther.

75. RELIGIOUS KNOWLEDGE WAS ADVANCING in the nation. The GREAT BIBLE (issued in 1539) appeared with a preface by Cranmer in 1540. The favourite church service hitherto was the *Use of Sarum*, drawn up by Oswald, Bishop of Salisbury, about 1085 ; but in 1543 a Committee was appointed to revise the various services. Next year the English LITANY, partly a translation and partly a revision by Cranmer, was issued. This Litany is the oldest part of the existing Book of Common Prayer, and with a chapter

from the Old Testament and another from the New, it constituted the only English part of the church service during the reign of Henry. At the King's death in 1547, the Latin mass was still read in every parish church in England. The Pope had been discarded, but the Romish ritual and doctrine were still in the ascendant. It seemed as if the action of the King and Parliament had called into existence a new communion, not entirely Catholic and not entirely Protestant, but combining some of the distinctive peculiarities of both.

76. EDWARD VI. (1547-1553), though only ten years old at his father's death, was, under the training of Cranmer, strongly attached to Protestantism, and under him a real reformation of doctrine and worship began. The "Bloody Statute" was repealed. Persecution almost entirely ceased. Peter Martyr and other foreign divines were brought to England to aid in harmonising conflicting opinions, and to set forth "a true and explicit form of doctrine agreeable to the rule of the sacred writings." From 1548 the clergy were permitted to marry. To aid them in instructing their congregations, Cranmer prepared the *First Book of Homilies*—discourses on Christian doctrine and morality, one of which was to be read publicly in church every Lord's Day. Communion in both kinds was allowed, and a communion service, partly Latin and partly English, was appointed as a substitute for the mass. A *Book of Common Prayer* in English was prepared by a Committee of divines at Windsor: when issued in 1549 it displaced the revised Latin service; and by an Act for securing uniformity of worship, its use was made imperative in the churches. The next year it was followed by an *Ordinal*, containing forms for the consecration of bishops. Soon afterwards orders were given to abolish consecrated oil, sacerdotal absolution, and prayers for the dead, and to put communion tables instead of altars in churches. In 1552 the ARTICLES, then

forty-two in number, appeared and were subscribed by the clergy. In five years the Anglican Church had thus received a defined system of doctrine and ritual ; but the premature death of the young King stopped further effort at reform.

77. MARY (1553-1558), daughter of Henry and Queen Catherine, succeeded her brother. Being a conscientious Catholic, she felt no sympathy with her subjects in their resistance to the Papacy, and brought with her to the throne the bitter feelings produced by the ill-usage of her mother. Her accession was the signal for another religious revolution. The Acts of her father and of her brother in regard to religion were repealed. The Church of Rome was restored in England. No clergyman in future was to preach or to interpret Scripture without her licence. Those who dared to disobey were either sent to gaol or had to flee the kingdom. Fifteen hundred clergymen were deposed for being married men. Mary was so devoted to the Pope, that not only would she have restored the Papal supremacy, but have handed over the confiscated property of the Church, had she not been deterred by the fierce resistance which the proposal would have received from the nobles who had possessed themselves of the plunder.

78. The Queen did not please her Protestant subjects when, on the 25th July 1554, she married PHILIP II. of Spain, the son and heir of the Emperor Charles V. But the anxiety of the nobles was set at rest when CARDINAL POLE arrived in England, bringing a Bull from the Pope authorising the present holders of church property to retain what they had acquired. This smoothed the way for further advance. The royal supremacy fell, and the Papal supremacy was restored. On the 28th of November the Houses of Parliament expressed their wish to be readmitted into the Church of Rome, and obtained absolution from the cardinal. The old statutes against heresy revived, and forthwith PERSECUTION



began. A Commission, of which Bishops Bonner and Gardiner were leading members, was appointed by the cardinal to try the accused. ROGERS, a prebend of St Paul's, was burned at Smithfield (4th February 1555). Five days after, Bishop HOOPER was burned at Gloucester. After an imprisonment of more than a year, RIDLEY and LATIMER were burned at Oxford (16th October), for denying transubstantiation and the sacrifice of the mass. As the two martyrs walked to the stake, Latimer said to his companion, "Be of good cheer, Master Ridley, and play the man; we shall this day, by God's grace, light such a torch in England as will never be put out." Their courage in face of death gave strength to the cause for which they suffered. Cranmer's execution was delayed. He had in a moment of weakness signed a recantation; but the Queen had determined that no recantation should save from the flame the man who had been so active in the affair of her mother's divorce and in the overthrow of the Papacy in England. Ostensibly for rebelling against the Church and denying the corporal presence of Christ in the Supper, he was burned at Oxford on the 21st March 1556, after first thrusting into the fire "that unworthy hand," as he called it, with which he had signed his denial of the faith. And so on through all the time of BLOODY MARY. In the five years of her reign, 286 persons were burned for being Protestants. Acts like these made her odious to the people. In other respects she was a miserable creature, hated by her husband and quarrelling even with the Pope. She and Cardinal Pole both died on the 17th of November 1558, and thus on the same day England obtained a double deliverance.

79. The PURITANS first appear as a distinct element among English Protestants in the reign of Mary. During her persecutions, 800 of the most eminent fled from England, and took refuge on the Continent. The Lutherans refused these exiles an

asylum in Germany, because they did not agree with them in regard to the Lord's Supper ; but they were entertained hospitably in Holland, the Palatinate, and Switzerland. To a section of these EXILES AT FRANKFORT, John Knox, in the interval between his ministry in England and his reformation work in Scotland, acted as pastor (1554), following in the public service the forms of the Reformed Church, in whose bounds he and they had found shelter. But on the arrival of Dr Cox, an English clergyman, he and a party who agreed with him insisted on using the liturgy of Edward VI., and by their divisive courses threatened to break up the congregation. The dissension became so unpleasant, that Knox left Frankfort for Geneva, where he sojourned four years until the sound of theological war in his own country summoned him home. When the exiles returned to England after Mary's death, the difference in regard to ritual and worship which first appeared at Frankfort came back with them. That commenced the struggle between Churchman and Puritan, in the course of which the monarchy itself for a time went down.

80. ELIZABETH (1558-1603), daughter of Queen Anne Boleyn, succeeded her half-sister. Though she judged it prudent to conform to the Romish worship during Mary's reign, she had been brought up a Protestant, and she decided to win the country over again to the side of reform. Her first Parliament reaffirmed the supremacy of the Crown, and reseized the revenues of the Church for the use of the State ; but in doing so she judged it prudent to make a variety of concessions to the Romish prejudices of her subjects. Public worship was conducted, not so much on the New Testament pattern, as on the more ornate model of after times. The Queen herself believed in transubstantiation, opposed the marriage of the clergy, retained images in her private chapel, and adorned its altar with a crucifix and lighted candles.

The prayer-book of Edward VI. was revised in accordance with this policy, and the revised book came into general use in 1559. She changed the title "Supreme Head of the Church" into "Chief Governor;" but her father himself did not cling more firmly to the principle of the royal supremacy than Elizabeth did. The acts of Mary touching religion were repealed; those of Henry and Edward were revived, and penal clauses were added against any who should maintain the supremacy of the Pope. Having thus reformed the Church according to her own notions of propriety, she passed the ACT OF UNIFORMITY, imposing the English Prayer-book on the clergy, and requiring all her subjects to conform. The result was a reconstructed Church, occupying a doctrinal position midway between that of Edward and that of Mary. The compromise was not very acceptable either to Romanists or Calvinists.

81. Of the bishops appointed by Mary only one became a Protestant, and fourteen were deposed for refusing to take part in Elizabeth's coronation and to accept the royal supremacy. The inferior clergy nearly all conformed. The people in general were too ignorant and careless to concern themselves much about the change. Yet the difficulties of REORGANISATION were not small. For lack of good ministers parish pulpits were sometimes occupied by worthless priests, who brought religion itself into disrepute. Still much was done at the time in the way of improvement. In 1562 Bishop JEWEL published his *Apology for the Church of England*, the first in a long line of theological masterpieces for which the universal Church is indebted to Anglican divines. Next year the Forty-two *Articles* were reduced to *Thirty-nine*, though it was not till 1571 that the text of these *Articles* was finally settled and ratified. The revision of the Scriptures, known as the Bishop's Bible, was issued in 1568. A *Second Book of Homilies*, to aid the clergy in the work of popular instruction,

was also authorised. Had the bishops confined themselves to moral efforts for advancing religion they would deserve nothing but praise. But unfortunately they went out of their way to sanction the use of force. Parliament passed an Act pronouncing it treason to refuse to swear conformity to the established Church when the oath was tendered a second time, while sheriffs and constables were empowered to arrest the excommunicated, and to commit them to prison without accepting bail. A COURT OF HIGH COMMISSION to pronounce accused persons guilty without trial, was the only other thing necessary to make the machinery of persecution complete.

82. The determination of the Queen to maintain the royal supremacy over the Church, and to retain in its constitution ritual elements, which even the bishops of that time would have gladly removed, supplied the victims. Force was used against the Romanist, who thought that the Elizabethan compromise went too far, and against the Puritan, who thought that it did not go far enough. The PURITANS took less exception to the doctrine than to the constitution and worship of the reconstructed Church. They wished its form of government brought into closer accord with what they deemed to be the ecclesiastical polity of the New Testament as well as of the Reformed Churches. They desired as nearly as possible to retain nothing in the Church for which the sanction of the Bible could not be produced. The strife began about a trifle—whether it was essential that a minister should wear A SURPLICE when conducting public worship; but in the folds of that surplice a great question lay hid, namely—Has any human authority the right to impose forms and additions to worship not sanctioned by the Word of God? The Puritans said, No. Those who sought to impose upon them the surplice, the sign of the cross in baptism, and the kneeling posture at the Supper, were accustomed to allege that these things are matters of

indifference, and that in such trifles the will of the supreme civil authority ought to be respected. The Puritans rejoined that these forms are without any Scriptural warrant, and that if they are, as alleged, matters of indifference, for any human authority to impose them is an undue infringement of Christian liberty.

83. THOMAS CARTWRIGHT (1535-1603), Professor of Theology at Cambridge, was the most learned of the early Puritans. About 1570 he began to set forth his opinions, which evidently touched more important questions than the wearing of a surplice. His doctrine was that the whole of the Christian religion is contained in the Holy Scriptures; that Church and State are distinct bodies, organised for different objects; that while the State is bound to protect and to support the Church, the Church is entitled without restriction from the State to regulate its doctrine, polity, and worship by the Word of God; that the head of the commonwealth is only a member of the Church; that Episcopacy, as presented in England, is a mere human growth, and that Presbyterianism is the only Scriptural system of church government. Under his direction two addresses, entitled the *First and the Second Admonition*, were prepared for Parliament, advocating the Genevan plan as superior to the Anglican. It was the arguments of Cartwright, and of another Puritan controversialist, Travers, which called forth in reply the celebrated work of RICHARD HOOKER, *Of the Laws of Ecclesiastical Polity*.

84. Many of the clergy and laity would have gone as far in the way of reform as Cartwright proposed, but Cox, who first had stirred the strife at Frankfort twenty years before, and who was now Bishop of Ely, was, along with Bishop PARKER, strong for the ceremonies. Half the English people were still Romanists, and it was supposed that further reform in the direction of Geneva would drive them out of

the Anglican Church. The fear of what she deemed a greater evil, made the Queen resolve to accept no further modification of the system, and to coerce those who took exception to the compromise. The vigorous measures which she induced the bishops to adopt in order to compel conformity, inaugurated a struggle which in due time produced the great Civil War, and divided Protestant England into two camps—CHURCHMEN and NONCONFORMISTS—which at the end of three centuries still remain. Favoured by Court and Parliament, the Anglicanism of Elizabeth made good its position as the National Establishment. It grew with the growth of England, planted offshoots in Ireland and the colonies, intertwined itself with the institutions of a free people, and is now the wealthiest and most powerful of the National Churches which withdrew in the sixteenth century from the Papal obedience. The restoration of Charles II. eventually excluded the Puritans from the Establishment, and left them in a minority. Some of them, driven out of the country in a struggle which lasted more than a century, crossed the Atlantic, and the advent of the PILGRIM FATHERS laid the corner-stone of the great AMERICAN REPUBLIC. Those who remained at home were thinned by penal laws, assailed by heresy, and weakened by division. They split up into Presbyterians, Congregationalists, Baptists, and other smaller bodies. Nonconformists nevertheless have not lost influence with the growth of time. In the British colonies the united strength of Puritan Protestants exceeds that of the Anglicans, while in England, owing to the growth of enlightenment and freedom, they rival, if they do not exceed, in activity and numbers, the Establishment itself.

#### QUESTIONS AND POINTS FOR INQUIRY.

1. *State the affinities of Anglicanism with other Churches.*

2. Describe the popular feeling in England regarding ecclesiastical abuses.
3. How did the question of the divorce lead to the breach with Rome?
4. What led to the passing of the Act of Supremacy?
5. Name the signs of an undercurrent of religious feeling in the nation.
6. What was done with the monasteries?
7. Describe the nature of the "Bloody Statute."
8. What was the only part of the church service then rendered in English?
9. The gradual formation of the Book of Common Prayer.
10. What action did Queen Mary take in regard to the Church?
11. What persecutions occurred in her reign?
12. What was the origin of the troubles at Frankfort?
13. Explain the nature of the Church settlement under Queen Elizabeth.
14. How the Forty-two Articles came to be Thirty-nine.
15. What were the Puritan principles?
16. Describe the subjects in controversy between Cartwright and Hooker.
17. What divided English Protestants into Churchmen and Nonconformists?

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## CHAPTER VII.

### THE COUNTER-MOVEMENT.

85. THE POPE AND HIS PRELATES did not stand by passively while the wave of religious revolution rolled over central and northern Europe, sweeping away so much that they counted precious, and removing millions of men outside their control. They ATTEMPTED

TO STEM THE TIDE by diplomacy, remonstrance, and reason. With men of strong convictions like Luther and Zuingle moral arguments failed. With others they succeeded, for it is certain that some men deeply imbued with the spirit of reform shrank from giving practical effect to their convictions, and died in the fold in which they were born. Erasmus, the most learned layman of that generation, who had no exalted opinion of the monks or priesthood, and did much personally to expose ecclesiastical abuses, died in communion with the Pope.

86. PERSECUTION, however, was THE MOST SUCCESSFUL INSTRUMENT of repression. Charles V. was not able or not willing to use it in Germany, and resisted the urgent persuasions of the Pope in that direction. In the Netherlands many thousands died for their religion. In France the Huguenots were slain in war, massacred in peace, and hunted down at all times as enemies of the human race. In England Mary well earned the infamous epithet popularly attached to her name. Italy and Spain would probably have joined Switzerland and Germany in declaring for reform, had not the INQUISITION been used in both countries to suppress the profession of Protestantism by the prison, the torture, and the flame.

87. In ITALY, Caraffa, afterwards Pope Paul IV., guided the action of the Inquisition. It suppressed Protestant books, and treated Evangelical Catholics as very little better than heretics. At Venice, the heretics were drowned at midnight. ANTONIO PALEARIO and others died for the faith. The settlement of the Waldenses at Calabria was extinguished by the indiscriminate murder of them all. Intercourse with Germany during the reign of Charles introduced Protestant principles into SPAIN. In Seville and Valladolid, churches were set up in secret. Two thousand persons, eminent for rank and learning, professed the faith. Forthwith, the powers of the



Inquisition were put in force ; the dungeons were peopled. In 1559, the fires which consume men and women were kindled in presence of the Court. The *auto-da-fe* became a Spanish institution. Protestantism was literally burned out, and a thick moral gloom, blighting its power and prosperity, fell upon the land. History does not praise the forbearance of CARRANZA, Archbishop of Toledo, yet he was imprisoned for showing too much mercy to the Protestants, and for believing in justification by grace. He was accused of presenting the crucifix when the Emperor Charles was dying at Yuste, and of saying, "Behold Him who answers for all ; there is no more sin ; all is forgiven." He was detained in confinement for eighteen years, and died in prison. In England and Scotland, where persecution did not aim at extermination, it increased the strength of Protestantism ; but in Spain and Italy it frightened the wavering back into conformity, and quenched the life of all who were strong enough to avow their faith. In the sixty years from 1520 till 1580, the numbers over Europe who died out of attachment to the doctrines of Luther and Calvin are estimated at 200,000.

88. The COUNCIL OF TRENT (1545-1563), and the institution of the JESUITS, were the outward expression of the desire felt within the Romish Church to revive its influence without altering its polity and worship. While the Council was in session, many of the leading spirits of the time, Popes and Reformers, passed away. In it Protestants had no voice ; everything was controlled by the Roman Court. By it the Papal power and all the main ecclesiastical abuses were left untouched ; the current dogmas were reaffirmed ; and the form of subscription to the creed was skilfully converted into a promise of obedience to the Pope. The Vulgate version of Holy Scripture was declared authoritative in all controversies. A *Breviary* and *Missal* were issued for universal use.

The *Decrees and Canons* of the Council were published in due time ; and by its direction a *Catechism*, embodying the doctrine thus agreed on, was prepared after the Council rose, and sent forth in 1566 with the approval of Pope Pius V. The effect was to give permanence and solidity to the current theological opinion of the Church of Rome, and to supply its members with a portable standard of orthodoxy without their having to search for it in the Fathers. Whatever the Council may have done to improve the education of the clergy, the organisation of the hierarchy, and the discipline of the Church, so far as the reform of worship or abuses was concerned, it might as well have never met.

89. The SOCIETY OF JESUS was founded by IGNATIUS LOYOLA (1491-1556), a Spanish soldier. Having been wounded at the siege of Pampeluna, he found himself, at the end of a long illness, physically incapable of achieving military distinction. Forthwith he turned to the spiritual world, and resolved to become a spiritual knight, and gain victories for the Church. He hung up his lance and shield before an image of the Virgin Mary, and became her servant. After divers adventures he and a few other young men of kindred spirit met at Paris (16th of August 1534) and formed a Society, each of whose members came under a pledge to go and preach Christianity to the Infidels. The war with the Turks obliged them to change their purpose ; and this led to an alteration in the objects of the Society. To the ordinary vows of poverty, chastity, and obedience, its members superadded one peculiar to themselves—to go into any part of the world at any time when sent by the Pope. This rare proof of devotedness induced Paul III. to sanction the new order (27th Sept. 1540). Loyola was elected first General of the order. He fixed his head-quarters at Rome, whence he sent his emissaries over all Europe, and away to foreign lands. The object

which they professed to follow was the service of Christ and of the Roman Pontiff. To its members, the one great duty was to do as they were bidden—to go where they were sent. They were exempted from the usual exercises of monks, that they might be free to give their time to preaching, the education of youth, hearing confessions, and directing individual consciences.

90. FRANCIS XAVIER, one of the first members of the new Order, on the morning after he received the Pope's blessing, started for India with "empty purse and ragged cloak," determined if he could to add a new nation to the dominions of the Church. He met with some success at the Portuguese settlement of Goa, and was on his way to introduce Christianity to China and Japan when death carried him away, at the age of forty-six (1552). Abroad, the Jesuit Missions practically failed; but the Order spread its network over Christian nations, and soon made its power felt through Europe. Its history for three centuries has been somewhat chequered, but the Jesuits have never wavered in their allegiance to Rome. Their aim is to bring the world to the feet of the Pope. The main instrument which they employ is education, always striving to get the young under their control, and acting on the principle, "The Church is sure of those it educates." The high tone of the first founders of the Society has given place in time to something less worthy of approval, as Pascal has shown in the *Provincial Letters*, and long ago the Jesuits have earned a name for underhand political action, lax moral principles, and cunning device. The Order, however, has always been popular with Romanists, because it is the most powerful enemy of Protestantism.

91. Whether owing to these means of counteraction, or that the movement had simply spent its force, with the year 1580 the REFORMATION REACHED ITS CLOSE. During the sixty years of its existence (1520-

1580) it exercised intense influence over Europe. It gained to its side the majority in North Germany, Denmark, Sweden, Norway, England, Scotland, and Holland. It was checked, however, and won but a minority in Switzerland, France, and Hungary. In Belgium, Italy, and Spain it was extinguished in blood. Its direct influence was not felt anywhere outside Northern and Western Europe; the Greek Church remained untouched. By 1580 the movement was at an end. The religious fervour of the first Reformers had then cooled. The great leaders had gone down to the grave. Their followers had divided into parties—Lutherans, Presbyterians, and Anglicans, and had begun to strive with each other. As they grew weak by division, the members of the Romish Church became more united among themselves, and more active in their work. The abuses, which had made for them so many enemies, now withdrew out of sight. Political arrangements raised a wall of separation between Protestant and Catholic countries. Men were no longer open to persuasion on religion. Each man had taken his side, and refused to change. The children of each new generation inherited the convictions and antipathies of their parents. Parties crystallized each around its own principle, and refused to melt again under any ordinary solvent. Since 1580, individual changes have been frequent, and new nations, not then in existence, have come into being, more especially in America; but, leaving out of sight the conquests of modern missions in Madagascar and the southern seas, Protestantism, since the sixteenth century, has not been adopted as the faith of any people who were previously in subjection to the Pope.

92. Protestantism has indeed ceased, in the religious sense, to “subdue kingdoms;” but, on the other side, Romanism with difficulty holds its own, and in the long fight of nearly four hundred years has never regained the ground which it then lost. The countries

which were Protestant in 1580 are Protestant still. Both, however, have gained in numbers. By missions, by colonisation, by the growth of population, both Churches have been enlarged. Romanism has taken possession of South America, and peopled its solitudes with the human overflow of Portugal and Spain. In North America Protestantism has planted the most powerful republic that the world has seen, and is renewing its strength in the English-speaking colonies of Great Britain which already girdle the earth, and each of which is itself the infancy and youth of a future nation. Though not numerically stronger in relation to Romanism than in 1580, Protestantism is stronger in other respects. As a rule, Protestant nations are more advanced in knowledge and science; they turn their material resources to better account; they enjoy more of political freedom and of social happiness; and they wield a more powerful influence on other nations. In the sixteenth century the Catholic nations, Spain, Italy, and France, stood first in military strength, literature, science, and art; now the Protestant nations, Germany, England, and the United States, lead the van of civilisation, and hold the foremost place in intellectual culture and military power. So long as these three nations remain great, enlightened, and Protestant, any protracted religious persecution such as wore out the Waldenses, the Bohemians, the Huguenots, the Dutch Calvinists, and the Spanish and Italian Protestants, is impossible. With the downfall of the Inquisition and the overthrow of the temporal power (1870), the right hand of the Papacy is palsied. France at this moment yields it a reluctant homage. Italy, Spain, Austria, Portugal, and Belgium are still under Catholic governments; but their progress as nations is in proportion to the degree in which they have shaken off the incubus of Papal domination, and have honestly endeavoured to advance the freedom and intelligence of their people.

93. The most obvious Loss occasioned by the Reformation is the destruction of church unity and of uniformity of worship. This remark, however, applies only to the Western Church ; for the fact is that church unity was lost five hundred years before Luther, by the separation of the Greek and Latin Churches in 1054—a schism which exists at this moment, and keeps seventy millions of Greek Christians outside both the Roman and Protestant Churches. Union under modern conditions, however desirable, seems to be a thing impossible. Great ecclesiastical bodies, as the ages pass, throw off sects, or minor churches, which, however held in contempt by the majority, have no doubt some useful function to fulfil under the providential government of God. From the Jewish Church sprang the Samaritans and Essenes. The Apostolic produced the Ebionites. The Greek Church cast off the Arians, Nestorians, and Monophysites. The Latin Church gave birth to the Pelagians, the Albigenses, and the Protestants. Church unity, therefore, in the ordinary sense, was lost long prior to the Reformation. Since that time the Anabaptists have sprung from Lutheranism ; the Socinians and Arminians from Presbyterianism ; the Puritans, Quakers, and Methodists from Anglicanism. Every historical church is the mother of sects, sometimes worse and sometimes better than itself ; and it has often been noticed that when the main body is pure, the section which withdraws is usually corrupt, and when the main body is corrupt, the section which withdraws is usually pure. When any sentiment or practice runs out to an extreme, it is usually encountered by a reaction in the opposite direction. Visible unity has indeed been lost to the Church visible, but, as some think, the loss is more apparent than real, and good has come out of the evil. Let the rents in the ecclesiastical vesture be ever so unseemly, it is comforting to remember that all true saints, call them by what name or outward

distinction we choose, are members of the one body of Christ, and all children in the one family of God.

94. Over against the loss of ecclesiastical unity we have to set the gain, that the REFORMATION EMANCIPATED WHOLE NATIONS from religious and intellectual bondage. The yoke of the medieval Papacy pressed offensively on kings and governments, on the working clergy, and upon the people. It interfered with political liberty, with the rights of conscience, and with the free study and interpretation of the Word of God. The great men of the sixteenth century, raised up by God for that special end, broke off this yoke. Once that the power of the Papacy was broken, and the fang of the inquisitor drawn, humanity felt a sense of relief. Henceforth no man need be the slave of the Pope, except he likes it. Such were the surroundings of their early life, that it required time for the Protestants who left the Roman communion to extend to others the toleration which they claimed for themselves. But the time came at last when the most intolerant began to recognise that others have rights no less than themselves, and as these rights became more respected, there gradually emerged a happier state of society without the superabundant laxity of thought and practice which was once dreaded.

95. The Reformation shook off the hierarchical constitution of the Church, as well as the burdensome rites and practices which without Divine authority had intertwined themselves with Christianity in the course of ages. Save and except the Anglican communion, none of the Churches which left Rome held by the principle that one pastor is superior to other pastors by Divine right. They all with one mind discarded monastic vows, clerical celibacy, the confessional, pilgrimages, penance, and the mass—all of which had in the popular mind merit attached to their observance, and were supposed to make the

sinner's salvation sure. It was a good thing to have men taught that eternal life is not secured by any observance of rights and precepts, but by faith in the death and resurrection of Christ, resulting in a change of heart and conduct. That one grand truth accepted in its fulness, brings to the individual soul emancipation from a burden of observances which humanity could not endure, and which darkened the pathway to heaven.

96. Before the time of Luther, the BIBLE, though not expressly forbidden, was practically a sealed book. The clergy, indeed, knew those portions of it which they found in the Church Service and Breviary. The invention of printing came at the right time to aid the cause of freedom. The controversy resulting in the Reformation awoke a spirit of curiosity in regard to the Word of God. In spite of all that priests and prelates could do, the Great Book was sought, and read, and talked about. In every Protestant country the sacerdotal ban is now removed. Every man has free access to the Divine Rule, to ascertain for himself whether the things he has been taught are true. Moreover, persecution in its grosser forms is at an end, where the real spirit of Protestantism reigns. Every man is now free to follow his convictions of duty in regard to religion without any risk to liberty or life. Freedom of conscience and of worship is in itself a precious gain ; and if any man doubts whether he owes it to the Reformation, let him consider whether it was enjoyed by the Albigenses and the Lollards, by Savonarola and Carranza, by John Huss and Patrick Hamilton.

97. SOCIAL AND POLITICAL CHANGES of great importance have followed the Reformation. When the Papacy was dominant in Western Europe, arbitrary power sat on the throne and feudalism moulded society. The interests and progress of subjects were of little concern to governments. That was true of the Papal dominions in Italy up till 1870, when the



temporal power collapsed. It was the Reformation which first let people into the secret, that they were not born to be slaves. It struck the fetters off the intellect, taught men to think, and left them free to act for themselves. Freedom of speech and action may, like any other good thing, be turned to purposes of evil, and men set free from restraint sometimes run into licence, speaking what is false, and doing what is wicked. It is but too true that some in Protestant countries are not better, spiritually and morally, than they would have been if no Reformation had ever occurred. But no change, however good, brings good to every one. If the majority have profited socially and religiously, we have no right to complain. Apart from all religious advantages, the Reformation, it will scarcely be denied, gave a fresh impulse to the intellect of Europe, and started the human race on a new career of improvement. The results of that freedom of inquiry in all directions which it encouraged, are now visible in the science of government, in the manner of legislation, in the administration of the law, in the intelligence and comfort of the people, the discoveries of science, the mechanical inventions, and in the trade and commerce of our time. In the four centuries which have elapsed since the light of the Reformation began to dawn, mankind has made more real progress in knowledge, freedom, culture, social prosperity, and morality, than in the ten medieval centuries which went before it—the “ages of faith,” as some call them, when the Papacy had all Europe to itself.

98. The Roman Catholic Church itself has gained something by this great religious Revolution. No doubt it has lost much of its medieval glory; it has been forced to surrender a large sweep of its territory, and cannot now speak to kings in the imperious tone of the Gregorys and Innocents of other days; the dungeons of the Inquisition are without a tenant; the temporal power is in the dust; and the Papal supre-

macy over civil governments is no better than a gorgeous vision which has vanished away. All this, except to an unspiritual mind, is not so great a calamity as it seems. It is, in some degree at least, balanced by the moral renovation which the Roman Catholic religion has experienced in consequence of the Reformation. For three centuries and more, the rapid development of error in the Romish Church, so characteristic of the three preceding centuries, has been checked. It is only of late years that additions have been made to the faith of Pre-reformation times. The IMMACULATE CONCEPTION and the PAPAL INFALLIBILITY are the only new doctrines added officially to the creed of that Church since the days of Martin Luther. Ignorance and immorality are not now so frequent either among clergy or people. Monks have grown intelligent and cautious. The clergy, secular and regular, live more in presence of opponents quick sighted to observe, and only too ready to detect and expose moral flaws on the other side. The priesthood, as a class, are better instructed and more decorous than they were, if we can trust history, in the ages before Luther; and that being so, their people have shared in the advantage. The Roman Church, except where in common with others it has suffered from the inroads of Rationalism, has always cherished a reverent religious spirit, which, in its more extreme phase, assumes a superstitious form—a fact suggestive of the hope that deep down in its bosom it still cherishes and keeps alive, as it did in days of medieval darkness, possibilities and potencies for good, which time and circumstance may, at a future day, purify, and strengthen, and develop.

99. All Christians, therefore, whether Catholic or Protestant, have some reason to be grateful for the Reformation. Catholicism may have had its strength diminished; but it ought to be remembered that over-much strength is very often a snare. The strong

are sorely tempted to use their strength, and do not always use it wisely. Men too often employ power for purposes of their own, and churchmen are not always wiser and more unselfish than other men. Weakness promotes humility, and makes it necessary for ecclesiastical rulers to abjure force, and to fall back on moral instrumentalities. Schism is disagreeable, and on a close examination presents some aspects hideous and repulsive enough; but viewed from a distance, division is favourable to inquiry and to freedom. Nobody likes it for its own sake; but, after all, out of evil comes forth good, and schism may be the remedy in providence against ecclesiastical stagnation and moral death. There are still greater evils which the Reformation has not cured. Ignorance, ungodliness, and unbelief are blots common to Protestant and Roman Catholic countries alike. With such enemies every church has to deal.

100. From Protestants of every name, to guard, defend, illustrate, and propagate the truth is a duty and service expected. They have at their hand the materials for enquiry and the weapons of defence. To them, in a special manner, belong the oracles of God, the historical monuments of the past, the resources of science, and freedom from the dogmas and traditions of the Papacy. Men tied down to human pronouncements, professing to be infallible, cannot, with the same freedom, prosecute investigation, or do battle with infidelity in its many-headed forms. In such a conflict we imitate the example as we inherit the principles of the Reformers. We must strive to be worthy of such illustrious predecessors. We must not permit ourselves to be entangled again in the meshes of a subtle superstition, through which they forced their way at the cost of such suffering and toil. The noble inheritance of truth which we have received from them we must endeavour to hand down to our

successors unimpaired. Liberty, religious and civil, is too precious a privilege for free-born men to think of surrendering easily either to priest or despot. Men may praise Protestantism and laud the Reformation, but we neither enter into the spirit of the one, nor are we worthy of the advantages of the other, if we fail to combine, in a practical form, firm attachment to the truth, with humble service to God and sincere good-will to men. Let us not deceive ourselves. Luther preached, and Calvin wrote, and Latimer and Ridley died in vain, if we, who profess to follow them, do not cherish in our hearts the great truths which they drew from the Word of God and sent in words of fire over all Europe; if we do not turn away in hatred from the gigantic errors that they clove down in unflinching faith; and if we do not cling with more resolute and tenacious grasp to purity of doctrine and of life, ever tolerant to the infirmities of others, and ever active in the service of God. Let each man hear the word of the Master, and regard it as addressed to himself—"I come quickly; hold fast that which thou hast, that no one take thy crown."

#### QUESTIONS AND POINTS FOR INQUIRY.

1. *State the means adopted by the Pope and clergy to counter-check the Reformation.*
2. *What was the favourite instrument of repression?*
3. *Describe the action of the Inquisition in Italy and Spain.*
4. *What effects were produced by the Council of Trent?*
5. *What was the origin of the Order of Jesuits?*
6. *How did the Jesuits operate abroad and at home?*
7. *When did the Reformation movement spend its force?*
8. *What is the present relative strength of Catholicism and Protestantism?*

9. *What is the greatest loss of the Reformation?*
10. *State what has been gained by it, morally, socially, politically, and intellectually.*
11. *How has it affected rites and forms which obscure salvation?*
12. *How has it affected the study of the Bible and liberty of conscience?*
13. *How has it affected secular knowledge and political freedom?*
14. *Has the Roman Catholic Church itself derived any advantage from it?*
15. *Is division always an unmixed evil?*
16. *Have Protestants now any special duties in regard to the Reformation?*

## AUTHORITIES FOR DATES.

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- Primer, p. 18.—Birth of Reuchlin, 1465 (Robertson, Church Hist., viii. p. 393); 1454 (Reid's Mosheim, p. 546, note).
- Primer, p. 18.—Death of Reuchlin, 1521 (Gieseler, vol. v. p. 186); 1522 (Kurtz, vol. i. p. 504).
- Primer, p. 18.—Death of Leo X., 1522 (Hardwick, Middle Age, p. 365); 1st Dec. 1521 (Roscoe, vol. ii. p. 370).
- Primer, p. 23.—Date of Luther's Appeal, 28th Nov. 1518 (D'Aubigne, Book IV., ch. xi. p. 154).
- Primer, p. 25.—Death of Melancthon, April 19, 1560 (Cyclopædia Univ. Hist., p. 357; Mosheim, note, 571).
- Primer, p. 30.—Election of Charles V., June 28, 1519 (D'Aubigne, p. 183; Ranke, Ref., i. 420).
- Primer, p. 30.—Luther before the Diet, April 18, 1521 (Gieseler, v. p. 272); April 19 and 20 (Ranke, Ref., i. p. 534); April 17 and 18 (D'Aubigne, p. 240).
- Primer, p. 36.—Peasants' War, 1525 (Mosheim, p. 578; D'Aubigne, 380; Cyc. U. H.).
- Primer, p. 37.—Luther's Visitation, 1528 (Kurtz, ii. 29; D'Aubigne, 512).
- Primer, p. 38.—Diet of Spires assembled, 21st Feb. 1529 (Ranke, iii. p. 160; D'Aubigne, 517); Proposal of Imperial Commission, 15th March (Ranke, iii. 162; D'Aubigne, 518); Protest perfected, 19th April 1529 (D'Aubigne, p. 521).
- Primer, p. 41.—Discussion at Upsala, 1524 (Fisher's Reformation, p. 176; Kurtz, ii. 94).
- Primer, p. 44.—Convention at Smalcald resolved (1st), Dec. 1530 (Kurtz, ii. 52); 22d Dec. 1530 (Ranke, iii. 344; Mosheim, p. 589); formally continued (2nd), March 1531 (Kurtz, ii. 52; Ranke, iii. 434); 29th March 1531 (Mosheim, 590).
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